MILITARY CHAPLAINS' REVIEW

1975

DA PAM 165-105

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MINISTRY

SPRING, 1975

PREFACE

The *Military Chaplains' Review* is designed as a medium in which those interested in the military chaplaincy can share with chaplains the product of their experience and research. We welcome articles which are directly concerned with supporting and strengthening chaplains professionally. Preference will be given to those articles having lasting value as reference material.

The *Military Chaplains' Review* is published quarterly. The opinions reflected in each article are those of the author and do not necessarily reflect the view of the Chief of Chaplains or the Department of the Army.

Articles should be submitted in duplicate, double spaced, to the Editor, Military Chaplains' Review, United States Army Chaplain Board, Fort George G. Meade, Maryland 20755. Articles should be approximately 8 to 18 pages in length and, when appropriate, should be carefully footnoted.

OUR MINISTRY

Chaplains operate in a rapidly changing environment vastly different from that of twenty years ago. The evidence affirms that this is a time of transition marked with moral, social, political, and religious change. We are experiencing a crisis of human identity. This crisis is compounded by war, technology and urbanization, wealth and poverty, boredom and stimulation, and excess amidst deprivation. It is not surprising, therefore, that a heavier responsibility has fallen upon the chaplain's shoulders today.

Functioning in a bureaucratic system, the chaplain is familiar with the pressures of conformity and manipulation. He knows discouragement, disappointment, and doubt. He is quite familiar with those stresses and strains common to all who endeavor to live up to high expectations, and who seek to serve. Nevertheless, chaplains throughout the Army are bearing their responsibilities well.

Each is performing a mission—a ministry to individuals and systems—of love and reconciliation. Each plays a leading role in the deliberate and systematic cultivation of moral and spiritual forces in the Army which include many of the traditional functions chaplains have performed in the past. It also includes new forms of ministry. In order to reach soldiers—whose outlook on life is formed by the affluence, transience, freedom, and permissiveness of the last decade in American life—chaplains are packaging religious reality in a variety of ways.

While the goal of ministry—to see the withered made whole, the lame leap for joy, the dumb find speech, the confused discover direction, the blind recover sight, and the oppressed set free—remains the same, the ways chaplains reach that goal are fresh and creative. Most chaplains today do much more than conduct worship services. They perceive their ministry more broadly. They are sensitive to human need and respond as *whole men* ministering to *whole persons*.

In my travels, I observe chaplains engaged in relational ministries—developing communities of shared loyalty, concern, and acceptance—which deal with real social and moral issues within the military. Drug abuse, negative human relations, chronic alcoholism, disciplinary problems, AWOL, broken homes, child abuse, and institutional inequities are some of those issues. Many chaplains are ministering to these needs and contributing healing words to a hurting society, helping individuals to work and live together more productively and harmoniously within the military milieu.

Our ministry, moreover, is best realized when we practice collegiality. I have spoken and written of this frequently because I am convinced that a collegial relationship among chaplains is essential. By collegiality, I do not mean the type of relationship that says, "We're in this together . . . but *keep your distance.*" Nor do I mean that relationship—characterized by a false sense of "fellowship"—which refuses to deal openly with conflict, fear, loneliness, suspicion, and competition.

Collegiality exists when chaplains pursue shared goals. It is based upon the exchange of ideas and expertise; it means fraternity, affection, and friendship which provide warm support based upon trust, honesty, and concern. Collegial relations, furthermore, posit that chaplains are *ends* and not *means*, that we can assist each other to develop our potentialities, and that we can sustain quality relationships with each other. Collegiality draws us together as professionals, enables us to pool our resources, empowers our efforts, and provides mutual help and support. It is that kind of collegiality we must encourage and possess, if our ministry is to be even more effective tomorrow.

This issue of the *Military Chaplains' Review* reflects something of the breadth of our ministry and should assist us in our special calling as servants of God. The contents, addressing a wide range of concerns, demonstrate that chaplains in different assignments are seeking to minister to the needs of the total community in a variety of ways.

GERHARDT W. HYATT
Chaplain (Major General), USA
Chief of Chaplains

HEADQUARTERS
DEPARTMENT OF THE ARMY
WASHINGTON, DC, *Spring, 1975*

MILITARY CHAPLAINS' REVIEW

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MEN OF FAITH

Chaplain (MG) Gerhardt W Hyatt

My address today is entitled *Men of Faith.* I admit I thought for a long time over this topic and another of almost equal attraction: Men of Vision.

I chose *Men of Faith* because men of faith are also men of vision. Vision gives the man of faith an arena for struggle—a place to work out that faith—a moment in time in which to put faith to the test—a place where his faith and his works become one.

Before I go further I want to use an old philosophical approach of Zen. I will describe what my speech is by first emphasizing what it is not. First, it is *not* a speech about historical men of faith. It is not about Moses, Abraham, Paul, St Augustine or Martin Luther. Nor is it about the more modern men of faith, men from our own history; men who, as chaplains and brothers, found their arena of faith and paid the supreme sacrifice with their lives on the field of battle.

It is not about men like this, not because they are not worth talking about or worthy of honor; rather, because there is a higher urgency than their history, and that is our own—where we are in this "now" moment of time.

Carlyle said that history is biography. He intended to refute the notion that history is a series of events over which men have little control except to witness their passing and report it. History was biography for Carlyle—the sequence of actions surrounding one man's life and *its impact on its environment.*

Today, that life is yours and with it you change history.

This concept is quite the opposite of having little control over events. It suggests that you have a vast amount of control. Indeed, history is what we make it. You change the history of people's lives. How can you have more power than that?

So, while yesterday's heros of faith are worthy of our honor, the history you make—the arenas of life you minister in are much more urgent now and in this moment.

Secondly, I will *not* address the content of faith—that is to say, the great doctrines of faith which, on the one hand separate us into unique faith groups, and, on the other hand bind us inseparably together as brothers, despite our differences. The sacramental acts, moreover, which are peculiar to each of our traditions are the basis of whatever ministry we have. They are our status, our calling, our identity. I believe the content of a man's faith—what he believes and what he does not—is a deeply personal thing which should not be tampered with, and cannot be dictated to by me or by the institutional heirarchy of the Army.

While I believe we must all witness to each other about what is important and real to us, the essence of ecumenism in the military chaplaincy is that we try not to persuade one another of the righteous-

ness of our faith, but that we respect the faith of each other, and help one another to grow spiritually.

So, having shared with you what my speech is *not* about, I suspect you have guessed what it is about. It concerns what we will make our history to be, about how, where, and what will be our arena, the one in which we will be called upon to make our daily impact and to influence the spiritual lives of those we serve. When you impact on a man's spiritual life, you change his history. When you impact on an institution or society, you *influence* the course of our common humanity.

There's a great hymn in our *Armed Forces Hymnal*, #301, a hymn rarely sung but filled with meaning. The first stanza goes like this:

> Once to every man and nation
> comes the moment to decide,
> In the strife of truth with
> falsehood, for the good or evil
> side;
> Some great cause, some new decision,
> offering each the bloom or blight,
> And the choice goes on forever twixt
> that darkness and that light.

That hymn suggests that men and nations are in a constant state of flux, that moral decisions are not made just once and then forever stand. We are constantly confronted with new decisions, new issues, new moments of time, each with its demands for our attention. This is the task for men of faith in a changing world. It is one which requires an ever increasing number of moral decisions around increasingly more sophisticated issues. We are agents of change to transform lives and make our common humanity what God intended it should be. If we are not willing or able to set the pattern of our society, someone else will, and we're not going to like what we see.

As clergymen, I suspect we feel fairly confident, even competent, about performing that task with the first of the parties—with individuals. We pray with them and at them; we counsel them and cajole them; we preach to them and praise them; and in a myriad of other ways we at least attempt to influence them.

On the other hand, I suspect we do not feel confident, and certainly not competent about our role to transform the society in which we live. It is a difficult and pretentious task. Yet, I suggest it is one which men of faith cannot avoid. If we are to be men of faith then we must rise to that challenge and begin to assert our influence, not only upon the people of our congregations, but also upon our Army as well—on its institutions, its policies, its practices and its way of life. This is the place where, if martyrdom must come, we must stand and accept it in this "now" moment of time.

To borrow the Zen approach again, I know some of the "how nots"—how *not* to be influential.

We are *not* influential if we sit back and allow policies to be developed and espoused which inhibit openness and honesty in a command and do nothing to challenge policy that wounds or insults the accepted ethics of our faith.

We do *not* influence command decisions merely by complaining or by making indirect oblique attacks on command for continuing, or establishing policies that underwrite racism or any of the other "isms" so clearly associated with the neglect of human rights.

We are *not* influential if even one person on our post is maltreated or hur and we do not challenge the source of that abuse. If the abuse has no roots other than the prejudices of one man, then the challenge must be to that one man. But if the abuse is a symptom of what is permitted in that military community, then the unrelenting challenge must be to that policy and the people who made it. It must be direct and honest, not couched in vague words or veiled actions designed to protect ourselves. The challenges must be prophetic, for that is the calling of men of faith.

Men of faith, however, are also men of grace. *Our challenge must not be offensive for the sake of offensiveness.* And you all know what I mean by that. There are some who so enjoy the mantle of martyrdom that it becomes its own end—something to be sought after in its own right. No man can influence decisions, no matter how strongly he claims his faith to be, if he attacks the institutional *modus* merely for the sake of attacking, or seeks some public media for this attack.

While I respect and will protect the right of any chaplain to speak his conscience from the pulpit, I must admit that even the media of the word spoken in public to a congregation can sometimes be suspect. What passes so often for martyrdom today is martyrdom without risk because the challenge is beyond the approach of the power structure to respond. What I am trying to say is that while our challenge must be direct, and to the source of the abuse or immorality, it must not be without grace, for this, too, is our calling.

Men of faith are prophets, true, but they are prophets with a pastor's heart and a pastor's concern for justice and not personal vindication.

But we still haven't gotten to "How?" You see, defining how we practice the daily pastoral prophetic role depends on what happens at our place of business, at our level of command, in our arena. I know only that the business of being a man of faith in today's world, and in this man's Army, cannot tolerate someone who merely reacts to crisis or lives in a state of perpetual crisis. Rather, it demands someone who accepts the society in which crises exist, and who insists on influencing those actions for the good of community.

I would add one more point, namely, the opportunities and tools available to the man of faith in today's chaplaincy. The point I make is that to be influential assumes that each of us has somehow identified a source of power and control and that we have learned how to use it constructively and with profound maturity. Recognizing that all

spiritual power is from God, I recommend that we briefly examine the issue of how to gain and use temporal power for spiritual good within the military community.

You see, you don't have access or power just because you're a man of God. It is not enough to know what is moral, what is right, and what is divine. Knowledge alone can never gain victory. It is only when the knowledge of right is linked to decisive action and a power base that right triumphs. In other words, decisive actions require a power base of influence. Let's face it. Without it, your role is the role of Beetle Bailey's Chaplain Stainglass.

As prophets of God, we cannot get by with platitudes and the glad hand alone, no matter how old our profession may be. We will be unsuccessful in that renewal of society unless we learn about power and access—how to gain it and how to use it for the spiritual good of our community.

How does this focus on what we are about these days in the exciting ministry of our chaplaincy? Quite simply! You have noticed, and may have commented, on the kinds of programs we are sponsoring in the chaplaincy: Organization Development, CPE, PET, and continuing education, to mention a few. While I am happy with the successes these programs enjoy, I am not unmindful of the criticisms leveled at them—*humanistic* and *devoid of spiritual content* are common criticisms.

That's right—OD *is* devoid of spiritual content simply because it is not an end or goal. It is a *process*. It helps us to build better teamwork to achieve a goal which is to renew the spiritual lives of men. It's a process by which you more effectively get to where you're going.

The management tools that the chaplaincy offers us facilitate our daily effort to deepen the spiritual and moral values of our military society. These tools are the means. Change is the goal. The Human Self Development program demands our effort and our ingenuity in the field to make an impact on the individual soldier and his dependent. It is now not as much a speaking exercise as a doing exercise. We must see it as a process to try new approaches that will reach people in the marketplace.

We have decided that every chaplain will have a quarter of basic CPE training before he reaches the LTC grade.

We are vitally interested in the field of religious education because we must support the communities we serve in helping them to know more about God and his ways of dealing with men.

We are interested in asking you to share your stewardship and management not only with your lay people but also with your immediate staff and commanders.

The challenges of the time demand that we, as men of faith, be willing to sacrifice for the military community. It necessitates that the man of faith do the little things of his daily life in an extraordinary way for the love of God and country. These are extraordinary times we live in, times that test the souls of men. It is essential that each of us be

involved in the military community that we serve. To be more deeply involved for good demands that we develop *processes* that help each of us solve the daily problems of our communities.

Power is a process, a means to achieve an end. Programs are aimed at process, the process of gaining access to the lives of men so we can bring about change. And since gaining such an access requires a power base, so be it.

It is my contention that the process of power and influence for good is found in the development of collegiality. OD, for example, is not designed nor intended to provide you with the *content* of a decision or program. Rather, it is directed at helping you look at the processes by which you make such decisions or develop such programs. Clergymen, in collegiality with themselves and their congregations, have power. Clergymen, in isolation from each other and in patronizing contempt of their congregations and their congregations' needs, are powerless.

Our programs in large part are process oriented. Each of us must fill in the *content* of our installation programs. Ministries of influence are ministries of power as well as faith, and that's what programs are all about. They provide you with a process whereby you take the power of your personal faiths and together build a powerful collegiality which can challenge and change the world and build the city of God. To illustrate, your jeep has no spiritual content; but, like a process, it gets you where you need to be so you can impact on the spiritual well-being of your soldiers.

I would like to close with a quote from a tiny, but powerful book, *The Second Coming of the Church*, by John Killinger. In talking about the making of the modern saint—the man of faith—he describes it this way:

> He knows, our saint does, that there is no victory without many victories—maybe countless victories, indistinguishable victories, so small and thankless as to seem meaningless in themselves. Therefore, he is more a particularist than a universalist. Instead of clasping his hands and talking, talking, talking of the cataclysmic end of things when God will see to it that the last becomes first and the first last—as preachers have been wont to do—he rolls up his sleeves and pitches in to elect better candidates, build better schools, enact better legislation . . . .
>
> But you get the picture, he is something of an activist. It is not that he has not dreamed of a heavenly city, the new Jerusalem, as we all have—only that, having dreamed it, he is at work to build it up, stone by stone, instead of waiting for it to descend out of the blue, as earlier saints sometimes did.[1]

[1](Nashville: Abingdon Press, 1973) pp. 90–91.

A LOOK AT THE CHAPLAINCY: YESTERDAY AND TODAY

What is the chaplain's role in today's Army? How does today's chaplain compare with chaplains who served twenty years ago? What do commanders want from their chaplains? What should characterize the relationship between junior and senior chaplains?

To answer these and other questions, four chaplains—Chaplain (COL) Holland Hope, Chaplain (COL) Earl S. Bloxham, Chaplain (COL) William V. O'Connor and Chaplain (COL) Francis X. Wallace—came to the conference room of the US Army Chaplain Board for this interview. They brought with them a total of more than 120 years of chaplain experience.

Q: *Gentlemen, what is the chaplain's role in today's Army?*

HOPE: I don't think it has changed from yesterday's Army. I think we have the responsibility for the Word and Sacraments as pastor and counselor, along with a mission to direct people to God—not necessarily to bring people to God—but to direct them. We have a service to give to our people as pastors.

BLOXHAM: I think of Bill Reiss, a giant in the chaplaincy, and recall one of our conversations. He was searching for a way to define the role of the chaplain. He used the words "pastor-confessor." I don't mean to be strictly Catholic in my approach, but I think this is something we have to remember, especially as we think of the role of the chaplain in relationship to his commander. He is a staff officer to his commander and that is a clearly defined area. But he must be a *pastor* to that commander. He's got to be a *confessor* to him.

HOPE: You have heard me talk on this a lot. I agree.

BLOXHAM: You've got to get that confessor role in there. Whether we are a Protestant, a Catholic or a Jew we have to remember that.

Q: *Would you clarify what you mean by confessor?*

BLOXHAM: I think of commanders I have known. I would stick my head in the door and say to them as I have done many times: "Sir, I remembered you in my prayers today." The commander often has said, "Come on in, Chaplain; sit down and let me talk to you." He would get up, shut the door, then proceed to share

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Chaplains Hope, Bloxham and O'Connor are now retired. At the time of the interview Chaplain Hope was President, US Army Chaplain Board; Chaplain Bloxham, Staff Chaplain 1st US Army; Chaplain O'Connor, Staff Chaplain Army Materiel Command. Chaplain Wallace is presently Staff Chaplain US Army Support Group, SETAF.

with me some of the load that he was carrying—one that was almost beyond his strength to carry. Eventually he'd say, "OK chaplain, we'll have to break this off," and I'd go out. There has to be somebody to present an outlet to the commander and to other members of the command—to soldiers—whether they be the lowest private or the highest General. One of the things I liked was when the Chief of Staff of the Army put the Chief of Chaplains on his personal staff. Here I believe we see at least a partial recognition of the necessity of this role.

HOPE: That doesn't prevent him from being a pastor-confessor to anyone else. In fact it enhances his status with others.

O'CONNOR: I see a difference in the chaplaincy today to what it used to be. It is much more positive. When you read the history of the chaplaincy you see that they wanted the chaplain to be a *suppressor* of profanity, and also a kind of *control agent* on drinking. Some commanders would specifically say that. A third role of the chaplain was *talisman*—"as long as the chaplain is here, I've got my good luck charm. I am not going to get shot; my battalion isn't going to be wiped out; my division won't suffer because the chaplain is with me."

Today the chaplain is looked upon by most of the people on the staff, including the commander, as a positive participator in the personal and personnel area.

BLOXHAM: Isn't that an outgrowth of what Holland was saying, namely, that we are primarily pastors to our people?

O'CONNOR: Yes, it surely doesn't exclude it. Many commanders will even disregard a chaplain's denomination. They couldn't care less what your denomination is—you are God's man or God's woman as long as you are available and you have that quality of confidentiality.

BLOXHAM: I see that you are aware that we now have a woman chaplain in the Army.

O'CONNOR: Yes, and we should be honored in the future to include them.

HOPE: This is a good thing, for it shows growth. I think it's good that denominational identification is not primary; although important, it is secondary.

Q: *The word "pastor" has been used. What does the chaplain-pastor do?*

O'CONNOR: Well over and above his *ex officio* duties as distributor of the sacraments or ordinances of his denomination, his role is "priest" and "prophet." I think many of the human relations activities have come from this prophetic role of the chaplain. He sees the present need and concedes to the future, actually guiding the way things ought to go. Today the words "personnel" and "personal" go together. I think chaplains preempted most of the branches along this line. I think that we have been more farsighted than others and have brought these human concerns into life.

The PET (Personal Effectiveness Training) program and other "people" programs point to the chaplain's prophetic role.

BLOXHAM: I think one of the things that you are implying is that to be pastors we must learn to listen. I think that is one of our problems. We've become a civilization that talks, talks, talks, but we don't listen.

Q: *A number of our chaplains fill administrative roles. Can a chaplain in such a role be a pastor?*

HOPE: Perhaps even more so. As USAREUR chaplain, or AMC chaplain, you are a pastor to your commander and to the people in your headquarters. But more than anything else, you are a pastor to your chaplains. I see that happening almost everywhere I go.

WALLACE: The pastor's pastor, in other words, that is what the supervisory chaplain should be. But you can't rule out that you are pastor to the other people in the command, too. As an administrator he touches lives at many levels and can be a pastor on each level.

Q: *In terms of effectiveness and performance, how do chaplains today compare with those who served 20 years ago?*

BLOXHAM: I was thinking about that this morning. I don't think that the effective chaplain of today is any more effective than the chaplain 20 years ago. But the number of effective chaplains we have now is far greater than 20 years ago.

O'CONNOR: In a shrinking Army, the competition alone would eliminate the losers. In the past, we have suffered unduly from people who really lacked fire and dedication. There was no way of getting them started.

In the main, they have been eliminated. As you know, competition is keen today. Also, a man today has tools, skills, and attitudes which we didn't insist he have 20 years ago. That in itself would leave us with a larger body of very effective chaplains.

BLOXHAM: However, one area that I think we don't have the same effectiveness that we once had is that of preaching. The quality of our preaching in the Army chaplaincy is not any worse than it is in the civilian parishes, but I don't believe it is at the level we should have it. I just don't see or hear effective preaching every place I go. There is one thing taught in the communication sciences: we are perfectable. We can increase and improve our communications, and we can improve our preaching. That is why in my command we have gone to preaching clinics. We believe preaching can be improved, if we can kindle the fire of enthusiasm.

WALLACE: True. But I think one of the other things we should recognize in preaching is that it must come out of the seed bed of our pastoral relationships with our people. As we become fully aware of people's needs, we are in a better position to hit the target in sermons and homilies.

O'CONNOR: Well, yes . . . That's another aspect of the communications art. You have to know your audience. You have to answer the questions that they have. But a lot of our preaching—and this is equally true of the civilian pulpit—reveals that we are up there answering questions that nobody has asked.

Again, I'd say that the negative role of the chaplain is less even since the fifties when the chaplain was a sort of moral "policeman." We still, occasionally, run across a commander who has that idea and, without knowing what he is doing will disrupt, say, the drug and alcohol prevention program. For instance, he will call in the chaplain and say, "These people come to you. I want their names." Of course, if the chaplain yields, that would be utterly destructive. But such commanders are very few and far between. Most commanders look upon the chaplain as a positive participator in the command's personnel concerns.

HOPE: I think we have gained over the years. We are no longer the policemen who try to discourage profanity and drinking. But we are the commander's staff

officer for morale, and morals and religion. And we are his pastor.

Q: *What do you think most commanders want from their chaplains?*

O'CONNOR: Most of them, I would say, want to see a man—or woman—of God. One General I know is a good example. He said to his staff chaplain, "When I look at you I want to see a priest, rabbi, or minister. I don't want to see a colonel." They have good administrative officers; what they look for, I think, is a man of God.

BLOXHAM: I think of one commander who made these remarks in May of 1973:

> I continue to sense throughout the Army from the young soldier the desire for effective dialogue. Someone must help the young soldier of today—who is a volunteer and who many times comes from a disadvantageous background—to channel his thoughts into proper channels. These channels are those of moral actions, of patriotism, and the practice of his religious faith. The chaplain is ideally situated to effectively confront the young soldier with these concepts. Not only should the chaplain have constant, ready access to the troopers of all ranks, but he must have the freedom to carry his thoughts, reactions and observations to his commander.

The chaplain must have constant and ready access to troopers of all ranks. He *commanded* it of the chaplains. I believe most commanders want this priest or rabbi to stand tall as a man of God, ever available to his troops and staff.

Q: *What should characterize that relationship between a staff chaplain and those chaplains under his supervision?*

WALLACE: One of the things there has to be is mutual trust. Senior chaplains have to demonstrate that to junior chaplains. He must show that he is not vindictive when conflicts arise and, thus, does not summarily transfer or put them out in the boondocks. I know of situations where the junior chaplain has gone to his senior chaplain. He confided his problem and not only did he not receive any advice, but the information was soon broadcast far and wide through the command. I think you know what I mean. So the senior chaplain must inspire the confidence of his junior chaplains and be worthy of their confidence.

O'CONNOR: I'd stress that his first requirement would be to

regard himself as their pastor. That would embrace all of the junior chaplain's concerns. The senior chaplain should make sure that his is a healing relationship, that he has built the trust mechanisms and has applied them, giving examples as well as advice.

HOPE: You have talked to it but I'd like to express it differently. There is a loyalty that goes both ways. I believe that the more senior the chaplain is, the more he must demonstrate his loyalty. He must give more than he receives. The junior chaplain has a strong loyalty to his unit and to his people. He also has a certain loyalty to his supervisory chaplain. I believe I have in many instances interceded for a junior chaplain out of loyalty to him. I protected him from certain actions a commander might want to take. In those instances, he couldn't return such a favor. Although loyalty goes both ways, we should send more down to our junior chaplains than we receive from them.

Q: *What traits do you like to see in a junior chaplain?*

O'CONNOR: The real winners have always had that one thing called enthusiasm, *en theos*, the God within. They may be good golfers or fishermen, or they may be scholars, preachers, able counselors, or interested in getting academic degrees. But over and above everything else, they are enthusiastic about their ministry! They are in love with being a priest, minister or rabbi. That's their life. They will even request assignments which mean family separation, even sacrifice, because they want to be where the action is.

HOPE: That's well said.

BLOXHAM: I would like to add one thing. You mentioned the sacrifice of family life. It seems to me that a young chaplain who has enthusiasm should also realize that his wife and family need a pastor. He can be a good chaplain, a good pastor and an enthusiastic one, as far as I am concerned, inasmuch as he is able to place his wife and family in the pastoral care of a fellow chaplain. Many times the pastor to my wife has been a Catholic chaplain. That chaplain can do effective work only when he has a pastor himself, and when his family has one.

O'CONNOR: And you would select a man or woman who is really enthusiastic for the work of God. That's the one you

would pick, not necessarily the one who is a polished, finished product of the War College. But you want somebody you know who has a real concern for her soul and her care. That's the one you want. I say the winners have always had enthusiasm. There are others who may have reached equally as great heights in the echelon of rank without that enthusiasm. But as time passes I don't see where they have contributed as much as one person who has God's fire. And it is a fire. It's the Holy Spirit burning within.

BLOXHAM: Which means sometimes that he who carries the fire will also be burned.

WALLACE: Beautifully put.

ALL: Well put.

O'CONNOR: And those with enthusiasm are self-inspired. You don't have to remind them, for instance, that they haven't had CPE training. They don't make up all kinds of excuses why they should be somewhere else, or doing something else. This man is eager for self-improvement because he looks upon every bit of training he gets as another instrument, as another tool, for the accomplishment of being a good priest, minister or rabbi.

BLOXHAM: I think another way we might express it is that the man must be Spirit-filled. And this should carry over into the area of efficiency reports as well as his relation to his commander. He must make those things secondary—that is, the opinion the commander may have of him and the efficiency report he gets—to the accomplishment of his task. He has to let the management of his career rest in the hands of the Holy Spirit, and not sit up half the night worrying about managing it himself.

Q: *Do you see this type of junior chaplain serving with you now? What I'm asking now is this: Are we talking about an ideal or do we have chaplains who exemplify this?*

O'CONNOR: I would say that the majority are that type today, maybe not a great majority, but a majority. I think there are less "time-servers." You know, they are very difficult men to follow. You get somebody in there who is really enthusiastic and then you get somebody in there who is not, and it is very difficult for him. I'd also say that very few chaplains today

are lazy or ineffectual. Some are more outstanding, more enthusiastic, than others.

Q: *What significant, positive changes have been made in the chaplaincy during your career?*

BLOXHAM: The thing that comes to my mind is the willingness of the chaplain to be innovative in his approach to his ministry. And to use new things . . .

O'CONNOR: To take risks . . . You know the whole Army system, unfortunately, is frozen inside of this ineffectual OER system. The system is success oriented. This has been a tremendous inhibitor because people did not *dare* to try things because of the risk of failure. If they failed, their whole career went down with it. One failure and that was it! But I think that most of the chaplains who are innovative today are those better ones who have the good sense to explain to their commander or supervisor: "Try this and it may go smash. But it meets a real need. So, let's try it. But I want you to stand by me whether it fails or succeeds." Most of the commanders are getting that orientation today.

Q: *Do you see that as being a change over 20 years ago?*

O'CONNOR: Oh, yes! The mission *then* was everything. But I know commanders today who will sacrifice some of the accent of the mission to engage in training their people in personnel management. No officer would dare to do that in days gone by because mission was everything then.

HOPE: I have an idea we are completing our missions a little better because of that change. For instance, if your mission is everything and you thereby hurt people in accomplishing that mission, you are going to find them less than enthusiastic to help you succeed in it. Therefore, you may "succeed" but you really haven't succeeded. But when you get enthusiastic people behind you, who know they have your support and your interest in them as individuals, the success of your mission is going to be enhanced.

WALLACE: It's an investment you must make; can't afford not to make.

O'CONNOR: I think another note that is positive in the improvement of the chaplaincy today is the chaplain's professional competency. We owe some of this to the seminaries. The seminaries are now pre-

training people for us, and in ways we didn't know 20 years ago.

BLOXHAM: Not only the seminaries, the endorsing agencies, also, must get credit for this. They are much more selective.

HOPE: I would say, even in contravention to what someone earlier said about the effectiveness and performance of chaplains 20 years ago, that not only do we have more chaplains who are effective, but we have chaplains who are more effective. I would hate to compete with some of the men we have now. And I think I competed reasonably well with my age group. But many chaplains today are very sharp. I think that is a positive change. In addition, I do know, across the board, that most chaplains get more support today. The money is there for almost any project they want. If it is a good project, they will get support. I doubt that 25 years ago, even if I had had a real good program, I would have had an easy time getting money for it. I don't know that I could have ever gotten funds no matter how good a program was, or how good a selling job I'd done.

BLOXHAM: Part of that is a change in the system, because 25 years ago the commanders didn't have the money. It was that simple. No money meant no program.

HOPE: I think a lot of it is the change in attitude toward the chaplain. I think commanders see more value in the chaplains than they used to see. I don't think we've said much about the command support of chaplains. What about the chaplain in the brigade serving a battalion? What kind of support is he getting from his immediate commander? Is it better? I think it is. It all depends on the personality of the commander; to some extent it always has. But I think, across the board, the chaplain today is appreciated more and gets more support.

WALLACE: That's absolutely true. That has proven out. Again, it depends on the individual chaplain and commander. But I've found that commanders are eager to use the chaplain today and more willing to support him, too. An enthusiastic chaplain can get what he needs. The commander is looking for the "right" guy. He wants him on board. Also, it depends on how the supervisory chaplain is working with the young chaplain who is not getting support. The senior chaplain should go in and say to the comman-

der, "Now look. Here's a situation that needs your attention." But sometimes our supervisory chaplains fail to do this.

Q: *The word support says so many things. Could you be more specific?*

BLOXHAM: Let me give you an example. When I reported in to USAREUR, the Commanding General gave me support in this way:

> Earl, I'm a very busy man. But my door is open all the time. You can walk in without an appointment. You are free to talk to me about any matter you want to talk to me about. You are also free to use my name at any time, in any way you want, to support any program you are putting on. Then come by and tell me what I said.

WALLACE: That's great! You couldn't ask for more.

BLOXHAM: Right . . . When I think of the senior commanders I knew in Europe, this was typical of 99% of them and the support that they gave us.

Q: *Have you a philosophy or rule-of-thumb which might prove helpful to young chaplains?*

BLOXHAM: A chaplain needs to know that it is possible for the Holy Spirit to work through the mechanizations of the orders and assignments of the United States Army . . . to leave the management of his career to the Spirit of God working through this means. It's a good concept. I think that if the young chaplain really appreciates this, he will forget some of his concern about his OER. He can realize that if he does get riffed in spite of his enthusiasm and doing a good job-this is God in His wisdom saying to the man, "I am closing this door, but I am opening another of greater service."

WALLACE: I think that is something that our young chaplains would do well to understand and appreciate. This comes back to the concept that we discussed earlier—the chaplain as a man of God. On fire. The God within and the leadership of the Holy Spirit in one's life and vocation is absolutely essential.

O'CONNOR: To get into some nitty-gritty types of things, I think if I were beginning all over again, I would start off by getting some training in the communication arts. You can have the best product in the world, but if you can't deliver it, it is useless. People don't listen as we frequently think they do. It is rather natural for us to listen to ourselves; we are our most enchanted listeners. Creative listen-

ing as an effective communication technique is step number one. It carries over into the pulpit as well as into those one-on-one situations where one is dealing with a man or woman sitting in the office. I'd say that if I were a young chaplain, that would be step number one. All human relations effort, all personnel work is going to depend on that. How well does one listen? The more rank one gets, the more supervision he does, the more listening he will do and the less speaking, reading and writing. I don't care who the man is, or his position, or what he thinks his talents are—he can and should develop his talents even more.

BLOXHAM: Bill, I was thinking of the things I would say to a young chaplain. He should learn to work effectively with his chaplain assistant. We have failed to realize that a lot of chaplain assistants are God-given co-laborers who work effectively in the vineyard. Also, I would counsel the young chaplain to have patience. We all tend to forget that we weren't born fully clothed and prepared. We grow and mature. I would counsel him to remember that pride doesn't win many souls for Christ. He ought to be a humble man. We ought to tell him that leadership is difficult but not impossible. The leader must be out front, exposed. This is the only way he can inspire others to follow, that is, by being exposed himself. A scarred psyche is an honored decoration. The scars you bear from being critized for failure are very definitely battle honors.

WALLACE: He should be willing to risk himself, burn himself up, and be burned in the process. He can't forget his personal study habits either. When a doctor doesn't bother reading the medical journals, you certainly avoid him. Young chaplains need more than good techniques; they need to know content and substance, not to mention human nature.

BLOXHAM: I would tell the young chaplain not to be afraid to pastor your fellow chaplains. Don't be afraid to take the first step toward them. Don't be afraid to visit or call another chaplain and talk with him and pray with him. That is official business as much as anything else is. We all have a responsibility to be pastors to our fellow chaplains.

WALLACE: If they let us. I want to add one other point. Maybe it fits here. I think an ecumenical spirit does much

to build better working relations among chaplains When, for instance, a young chaplain knows his supervisory chaplain is genuinely concerned about him as a person, trust develops. When he perceives his supervisory chaplain to be his pastor and not an inspector, well . . . better things start happening.

HOPE: I've caught the note of pastoral care and concern throughout each of our responses. I believe I see more supervisory chaplains today who share this with us, who express collegiality toward their peers and toward junior chaplains as well.

O'CONNOR: Generally, that has been my impression and I'm delighted. It appears that as the so-called "trust" level rises, we do find ourselves closer to each other.

BLOXHAM: In our concern for members of the command, we've often been too busy to care enough for each other. But that's changing now.

HOPE: Possibly *because* of our pastoral concern for others, we've learned to show more concern for our fellow chaplains. At any rate, because of that, along with other positive changes we've noted, I see great things in store for the chaplaincy of tomorrow.

THE CHAPLAIN IN THE MILITARY SERVICE SCHOOL

Chaplain (MAJ) Jerry D Autry

The presence of a chaplain-instructor in the military service school is a new phenomenon. Though the idea has been around for some time, it has come to fruition under our present Chief of Chaplains.

At first no one knew exactly what to do with this brand new resource—the chaplain-instructor. Almost everyone in authority, however, agreed that he was a welcome addition even though his duties were somewhat unclear. Eventually the initial ambiguity cleared and those of us serving in service schools began to hear comments such as, "How did we ever get along without a chaplain?"

What is the role of a service school chaplain? What does he do? These are two of the most frequently asked questions that fellow chaplains have asked me. A third question is raised less frequently: As a service school chaplain, do you still see yourself in the role of pastor? These are important questions and I am not pretending to have all of the answers, nor will I attempt to answer them for other service school chaplains. What I have tried to do here is to present a bird's-eye view of how I go about being a chaplain in a military service school.

A TYPICAL DAY

The day might begin with a professional ethics presentation to a group of officer advanced course students. An officer basic course graduation exercise may follow. Although some of us affectionately refer to invocations given at official ceremonies as "nods to God," we find a lot of satisfaction in them. We who have been involved with the students during their tenure at the school, now have a part in their crowning moment.

A counseling appointment may be next. The student's desire to see a chaplain can range anywhere from a personal problem to academic difficulties, from asking the chaplain's assistance in planning a wedding to a request for help on a research paper. The counseling area is optional for many service school chaplains. In my case, I teach counseling and, therefore, it is natural for the students to see me as an "expert" and come to me for counsel.

From the session with the student, I might attend a staff or academic committee meeting. It is at this meeting that I become involved in curriculum matters, and can give any input I might have. It was at such a meeting that I introduced several variations of the group process. Eventually I became the official resource person for the group process at the school.

The day might conclude with a rehearsal of a class presentation that I am to give the following day. Since the leadership of the school expects

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Chaplain Autry is the service school chaplain at the US Army Air Defense School, Fort Bliss, Texas.

me to follow the same rules that other instructors follow, my presentation must be based upon a well-outlined, detailed lesson plan. Preparation and rehearsal, therefore, are essential for a well-ordered classroom presentation. As an aside, I have carried that practice over into my preaching. I find myself "rehearsing" my sermon, getting the feel of it, and working out the knots. I believe that my preaching has improved about three-hundred percent.

THE MINISTRY OF PRESENCE

A chaplain friend speaks often of the *ministry of presence*, by which he means the chaplain's total involvement in ministering to the military system. He is a member of the team. The ministry of presence means that the chaplain rubs elbows with his fellow instructors and students of all kinds: officer advanced and basic course students, warrant officer students, NCO students, and the military and civilian staff. His ministry impacts upon all of these persons. His ministry of presence changes attitudes like the one held by a young captain who told me, "I've been in the Army five years and I honestly didn't know that the chaplain's job involved anything other than Sunday services."

Since the military is one of the greatest educators in the world, there is a need for the chaplain—as educator and pastor—to be in the service school. There are twenty-three service schools in the Army plus national-level senior service schools and academies which trained over 240,000 students last year. Because of numbers alone, the opportunities of the chaplain in this environment is staggering. The chaplain, as an image-builder, is performing a service that will enhance the ministry of all chaplains in the field. From my perspective, therefore, every chaplain benefits from the service school chaplain's ministry.

In this environment, working daily with newly commissioned officers and NCOs, the chaplain has the unique opportunity to tear down those images portrayed in popular literature and movies such as *M*A*S*H* and *PATTON*. In these, the chaplain is seen as a bungling, inept individual who spends his time praying over vehicles or catering to various authoritarian demands. At best he is seen as an unrealistic, superpious type who is oblivious to the real world around him. In the service school, the chaplain who reflects care, knowledge, and authenticity can do much to change that false image.

THE INFLUENCE OF THE SERVICE SCHOOL CHAPLAIN

The chaplain is in a position to influence the system. He can influence it, first of all, as an *instructor*. Since the chaplain is assigned somewhere in the leadership area, his contribution is strategic. There are no restrictions on his instruction and he is free to innovate, introduce ideas, and try whatever he thinks might work. For instance, in the area of ethics, he can, in a classroom setting, introduce elements of situation ethics, existentialism, and the principles of the Judeo-

Christian ethical system. He can enhance the instruction with practical exercises of his own. The chaplain's instructional techniques are limited only by his lack of imagination.

A lucid example is the Professional Ethics course which is mandatory for all students. The class was originally taught following the conference method, but evolved into a modified group process which worked better. The educational technique now in use is small group involvement in value clarification. With the help of the members of the leadership committee, a group program text was developed, complete with pictures and a video tape. The members of the leadership committee serve as resource persons while the class is in progress. The feedback from the students has been very favorable. Our faculty development people now use this technique with other courses of instruction.

A second area of influence is his potential to *influence the school leadership* itself. This is done both formally and informally. Formally, it is done in staff meetings, and with staff work. However, the more subtle type of influence may be where the chaplain's opinions are sought out at student receptions, social functions and in casual daily conversations. Due to the chaplain's contact with students, he realizes, often more than anyone else, what they are experiencing. He has the opportunity, therefore, to give feedback to the school leadership which, in turn, can have a positive effect upon the entire school. Decisions made at the top level of the military service school affect untold thousands of students. The chaplain can provide valuable input before these decisions are made. For instance, at a planning meeting, the discussion was centered on the reduction of course hours for an entire class. I expressed my feeling that Moral Leadership and Ethics courses were absolutely essential to the young Army officer. Without the chaplain's presence, Moral Leadership and Ethics might have been considered expendable—not because they were thought unimportant, but simply because there was no "lobbyist" to stress their importance.

THE SERVICE SCHOOL CHAPLAIN AS INNOVATOR

Part of the influence of the service school chaplain lies in his innovative and imaginative approach to instruction in general. In the deepest regions of my being, I have felt for some time that many chaplains have resources, knowledge, and experience which are not reaching fullest fruition. In the service school, their innovativeness, imagination, knowledge, and experience can flourish.

The chaplaincy in the last few years has made unique strides in the ministry. Clinical Pastoral Education, the Advanced Course at the Chaplain School, and continuing education at many posts, have given Army chaplains a cutting edge that is too obvious to be overlooked either by us or by those we serve. The Long Island University program at the Chaplain School, has added a new dimension to the chaplain's professional development. This, coupled with the group process used at

the Chaplain School, gives chaplains tools that many other officers simply do not have. This fact does not mean that we laud our expertise. It simply means that we have a valuable contribution to make and it behooves us to make it.

What Chaplain (LTC) John Scott has been able to do at the Sergeants Major Academy exemplifies this. He was assigned to the Academy from the Chaplain School Advanced Course and, at ground floor level, was instrumental in designing the curriculum of the newly organized Academy. His influence upon the organization and structure of that school has been phenomenal. His contribution was invaluable because, in addition to his native talents, John had received training which prepared him for the job.

CONCLUSION

The presence of the chaplain instructor expands our ministry to the military community. It is an attempt to provide a valuable contribution at the very basic level of a highly intricate military educational system. It is an attempt to delineate more clearly the role of the chaplaincy to a "future shocked," ever-changing, transient, secular society.

I am sure there are critics within and without our ranks. They may contend that the chaplain is involving himself in something that is not his job. "It is too broad an interpretation of the ministry," some may say; nonetheless, after being on the service school scene for over a year now, I must say that if this is not a vital part of the ministry, then I do not know what is. I feel reasonably sure that my fellow chaplain instructors see their role in terms of ministry, also.

The impact of the ministry of the service school chaplain is going to be incalculable. Recently, on graduation day, a lieutentant remarked, "Chaplain, when I get to my unit, one of the first things I'm going to do is look up my chaplain." He, apparently, perceived the chaplain to be a member of the Army team—one he could depend on. He had been positively influenced. The need for chaplain instructors is greater than ever. If the temptation to remove chaplains from the service schools arises, we must resist it, or else forfeit the positive impact chaplains are making upon the Army system for good and for God.

AN INSIDE HAPPENING: POST CHAPLAIN AS PASTOR

Chaplain (COL) Gordon M. Schweitzer

The high calling of pastor is the one essential each chaplain must bring to, retain, and leave the military service with, if his ministry is to have validity. The expanded concept of Chaplain-Pastor, as described by Chaplain (MG) Gerhardt W. Hyatt, encompasses all areas of the chaplain's work. Whether a particular assignment is or is not a "pastoral" position is not determined by the T.O. or a T.D., or by Chaplain Hyatt or the Post Chaplain—but by the individual chaplain. Assignments, jobs, positions don't transform men into "pastors." Chaplains who know they are pastors care for others, proclaim God's presence, minister through institutions and care for other chaplains whatever their assignment or title.

It's obvious to me that the word which best describes the work of a Post Chaplain is *pastor*. Being a Post Chaplain-Pastor is the easiest of all assignments, because everyone is eager and willing to help: every chaplain, all commanders, the Chief of Staff, the Sergeants Major, Deputy Installation Commander, Directorate of Personnel and Community Activities, Army Community Service Director, Parish Councils, Men and Women of the Chapel, Choir Directors, and Chaplain Assistants. These are a few that come readily to mind—who assist in every way possible. In addition, the Post Chaplain has, using Secretary of the Army Bo Calloway's phrase, a "Glad you asked" relationship with all higher headquarters. If it were otherwise, a Post Chaplain would have serious difficulties. People are keys to an effective program. Pastoring begins with people. When paper, budgets, facilities, programs or anything else, takes priority over people, the chaplain loses his reason for being.

But how do you "pastor" in any meaningful way to 40,000 people residing on-post and to an additional 30,000 off-post? The answer is: Provide a collegial ministry shared by 30 fellow chaplains. To provide a ministry that maximizes the potential of each military clergyman in relation to the realities of individual ability, facilities, geographical location, funds, organizational relationship, and denominational requirements is the primary task of the Post Chaplain who takes seriously his responsibility as pastor to people. Often forgotten in his concern for 70,000 people, however, is the Post Chaplain's basic responsibility to insure that each chaplain, enlisted soldier, and civilian who works under his technical supervision experiences pastoral care.

Utilizing this concept—that of caring for people through a collegial ministry shared by Chaplain-Pastors—here is my way of "getting it all together." (Lacking a management vocabulary, I'll describe the pro-

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Chaplain Schweitzer is the Installation Chaplain at Fort Lewis, Washington.

cedure under these three headings: "Where's The Pony?" "Is That My Barn?"; "Potatoes! I'm Trained to Grow Avocados!".)

"WHERE'S THE PONY?"

STEP ONE: Relate to each chaplain and assign him to the position that best enables him to continue to grow, to "become," to achieve and to discover more of his potential.

Attitude is crucial, both mine and the chaplains who share this limitless ministry. The attitude I need, and the one I hope assigned chaplains will either have or develop, is expressed by the "pony" story. This story, as you recall, concerns twin brothers, one a pessimist, the other an optimist. Arriving home one afternoon, the pessimist walked past a large mound of horse manure stacked on the back lawn. His response, "Here we go again. More dirty, stinking work. Boy, will I be glad when I can leave this place! Dad hates me, expecting me to work like this." Later in the afternoon, Dad arrived home to be greeted enthusiastically by his optimistic son who had spread most of the manure over the lawn and had been rushing around the yard, house, and garage looking for and asking, "Where's the pony?"

In large measure each of us writes the script for the parts he plays in life's drama. Chaplains who arrive on-post and share their enthusiasm for finding a "pony" as they approach "manure piles," cause creative, people-building possibilities to happen. I'm personally enriched and inspired by them. These men minister to me daily.

As a Post Chaplain-Pastor I attempt to confirm each man for whom I am responsible. This idea of Martin Buber's, quoted by Carl Rogers, is significant to me. "Confirming means . . . accepting the whole potentiality of the other . . . I can recognize in him, know in him, the person he has been . . . created to become . . . I confirm him in myself, and then in him, in relation to this potentiality that . . . can now be developed." [1]

I want chaplains to arrive on-post looking for their pony. These men are optimistic, growing, adaptable, and creative. In biblical terms, they are persons whose lives express, "Faith, the substance of things hoped for, the evidence of things not seen" (Hebrews 11:1).

Chaplains by the nature of their calling know the potential of faith. My task, when a chaplain takes a pessimistic approach to his work, is to recall and reinforce the faith that brought him into the ministry and the service. With few exceptions, Chaplain-Pastors respond to confirmation. Dedicated pastors are the foundation on which a viable creative life-changing ministry to people is built.

"IS THAT MY BARN?"

STEP TWO: Translate theory into the real world. This might be compared to the problem of coupling a superbly designed engine to a transmission which can effectively transfer its power to the wheels

[1] *On Becoming A Person* (Boston: Houghton Mifflin Company, 1961) p. 55.

which move the car. Many factors, obviously, can intervene to keep the engine from performing as designed. Even when running properly, the wheels generally receive less than 70% of the engine's available power at best. The organization that translates a chaplain's potential into work with people is, likewise, a complicated network of parts that require constant attention.

To use the earlier image—"pony"—, after you find one, you need a "barn," "hay" and "exercise." There are limits to the number of barns available, the amount of hay you can afford and the time that can be spent in exercising the ponies. It's at this point that many chaplains become most disturbed by the inability of the Post Chaplain to provide them with the facilities, supplies, vehicles, and organization needed to enable them to minister effectively. They find themselves sharing a barn with three other chaplains and become frustrated. This frequently causes them to race their engines and expend almost all their "horsepower" criticizing the system and its failure to fully use their talents. They easily find many excellent "facts" and "truths" to explain why they are unable to accomplish their ministry. Self-pity reinforced by such "truth" is a combination that can cripple any man, including a chaplain. Nothing can be more destructive, wasteful or futile.

The result of this "kick me" game is given by Matthew, "Unto each man who has, more is given . . . but from him who has nothing shall be taken away even that which he had" (Matt. 25:29). We, therefore, reinforce success. As Post Chaplain-Pastor, I try to reduce or eliminate the losing kick-me games. Inappropriate, go-no-where behavior destroys not just one man, but hurts all of our ministries as chaplains. I try, therefore, to reinforce the success of all chaplains assigned. Caring, sharing honest reasons for the assignments and use of facilities, enlisting all chaplains in the program and budget process, and involved listening are some of the ways that enhance one's effectiveness. These ways don't always work, however, and when they don't, everyone loses. Rather than use relationship-destroying criticism, I ask that each chaplain show me how he can increase his potential for ministry. I use Michelangelo's method of criticizing by creating. Michelangelo discovered that when the work of others was cheap or shoddy, he could criticize it without speaking a word by carving a *David*.

True collegiality among chaplains maximizes limited resources. Even more important, those we serve are most sensitive to our behavior toward each other. Mutual respect, genuine friendship, cooperation, integrity, and initiative in action, cause others to believe what we say, because it's lived—even when there is no barn for our pony.

"POTATOES! I'M TRAINED TO GROW AVOCADOS!"

STEP THREE: Translate faith into viable programs, use facilities and resources in cooperative ways that express God's care and love. In times of rapid personnel changes, few chaplain divisions ever achieve this desired degree of cooperation. In-depth programs cannot be

achieved without reasonable personnel stability. Recognizing this need, the Chief of Chaplains has increased personnel stabilization. This policy along with his Stewardship Plan—formally announced in September 1974 and which ties together long-range goals, resources and objectives developed by installation chaplains into comprehensive programs—can make far better use of our limited resources than ever before. These two programs have now given the Installation Chaplain-Pastor the opportunity of venturing into previously unexplored areas of ministry. Whether or not we will push ahead and take new objectives is the question the chaplaincy has to answer in the near future.

This brings me to the thought: "Potatoes! I'm Trained to Grow Avocados." This essentially is what I hear in brainstorming and planning sessions. It's another way of saying, "I don't want to consider any change in my methods of ministry." It is almost impossible to discuss change when the chaplain making the statement has been or is successful in a particular pattern of ministry.

Chaplains, newly arrived from advanced degree work in "avocado growing," sometimes have an equally hard time discussing the needs of congregations, single soldiers and dependents who are asking only for "potatoes." The fact that the soil and climate won't support avocados, and that few people have ever heard of them—let alone want to buy them—seldom deters the enthusiastic avocado grower. Avocado advocates *know* that avocados are the answer to all of our problems! However, patience, understanding, and time normally enable these Chaplain-Pastors to begin to listen to the people they serve, and to provide potatoes essential to sustain life before placing their delightful avocados on the menu. Whether one is doing what he has always done or is attempting to introduce the exotic, either method can be equally out of touch and unable to minister to the needs of people.

Basically, the chaplain is dealing with his own needs, and these must be considered; but to fulfill our calling as pastors, there has to be time to stop and listen clearly to our people. This must be done before exploring new forms of ministry. Then we are ready to prayerfully and thoughtfully design ways to minister to the needs we perceive. Then priorities can be established, resources explored, innovative and creative talent given time to work into new forms of ministry that enable persons to experience God's wholeness in their lives, in their families, and in their community.

Whereas words come easily, human needs overwhelm us in their complexity. Like a doctor faced with a mass casualty situation, the sensitive chaplain is aware of life and death choices being made every day in his ministry. When he spends hours in counseling trying to solve a few difficult problems, he knows that he fails to see many others who also need a few words of encouragement and who hope to retain their faith in the face of job pressure and family problems. To use the medical idiom, is it better to spend four hours operating on a terminal cancer patient

who has little hope of recovery, or to see 25 men who need to have their cuts sutured, broken bones set, and sore throats swabbed? Which has priority? There is no simple answer to this question.

Simple answers can be wrong answers. George B. Shaw addressed this point with insight. In one of his works, a son tells his father, "I know the difference between right and wrong." His father's reply is pertinent to all, but especially to us who claim to speak for God: "You don't say so. A simple knowledge of the secret that has puzzled all the philosophers, baffled all the laymen, muddled all the men of business, and ruined most of the artists . . . the secret of right and wrong. Why you're a genius, a master of masters, a God!"

The longer I live, the more I distrust the all too simple answers, the facile reply or the quick judgment. The one with all the answers has never asked the important question nor understood the problem. The time has come for Chaplain-Pastors to ask hard questions which will enable them to minister as whole men to whole men in the spirit of collegiality. Chaplains working with me are doing that and to a degree I have never experienced before.

CONCLUSION

Given the privilege of sharing my concept of Post Chaplain as Pastor, I have only exposed the tip of the iceberg—the wide-ranging concerns that a Post Chaplain must consider if he is to be a pastor not only to people assigned to his installation, but to his fellow chaplains as well. Don Fabun remainds us that whenever we talk or write about anything, what we are talking or writing about is something inside us—not outside us. I realize, therefore, that what I have written here is largely autobiographical.

"Pastor" describes all that I do relative to my work in the chaplaincy. Whatever insight I might have reflected, I gained from my 21 years of ministry, from my ministry within an institution, from proclaiming God's truth, and from caring for fellow chaplains. Since ministry takes many forms and has dimensions yet to be envisioned, explored, discovered and applied, I am still learning, knowing, and growing. Trying to explore the boundary between human beings and God, trying to open lives to God who can create faith, hope and love—is a calling that demands growing, affirming, open, humble men and women. Prayer, study, work, worship, sharing, sacrificing, rejoicing, and loving are all basic to being a "Chaplain-Pastor."

Thank God we have so great a ministry as this at such an opportune time for the Army, our nation, our world.

THE ADMINISTRATIVE CHAPLAIN AS PASTOR: A MONOGRAPH

Chaplain (LTC) Calvin E. Fernlund

A paperweight on my desk bears the inscription, "On this site yesterday's work will be done tomorrow." As the Assistant Staff Chaplain for Administration, Programming and Budget in the Office of the First US Army Chaplain, I have found this, unfortunately, to be too often true. Somehow the IN box constantly seems to outgain the OUT box.

The mission of the First US Army Chaplain is a relatively new one. Since July of 1973 we have been totally concerned with the supervision and training of National Guard, US Army Reserve Chaplains and Chaplain Enlisted Personnel within the confines of a 20-state area, stretching from Maine to Mississippi. Over 600 chaplains and 900 enlisted personnel are under our care, and we also share in the Army's chaplain recruitment program. With our national defense posture now one of dependence upon the Reserve Components in emergencies, the sense of urgency is significant to ensure the constant readiness and availability of the Army National Guard (ARNG), and Army Reserve (USAR) chaplain personnel in the event of mobilization.

At First Army the Administrative Chaplain is responsible for managing the office, arranging for schools and conferences, programming chaplain coverage for summer training sites, editing and publishing information-type bulletins, answering inquiries regarding the Army chaplaincy from interested pastors and seminary students, processing applications for appointment and a multitude of other administrative matters. A few years ago this was an unknown world to me. Battalion and Brigade assignments with troops were the norm. Fatiques, FTX's, topless jeeps, shiny boots, parades, formations, services, classes, counseling—these were the things life was made of. Now it's a world of pens and paper clips, suspense dates and signature cards, telephones and typewriters, and those everpresent, impossible IN and OUT boxes—and a larger one marked HOLD.

How do you minister to a box, to a telephone, to a letter? Can you? Sure you can. If anything has been learned during these recent years from my excellent mentors, it is that one not only can minister, but one *must*, if this administrative mission is to be accomplished well. There's not a single chaplain assignment in the United States Army that cannot and ought not be performed with a pastor's heart.

Three factors in particular have helped me understand the pastoral role of the Admin Chaplain. One is simply remembering that *each piece of paper represents a person*—as real and needy lying in my IN box as he would be sitting live and alert in my office—waiting to be helped in a

Chaplain Fernlund is the Administrative Chaplain, Office of the First Army Chaplain, Fort Meade, Maryland.

way that only I in my peculiar role can help. Each application for appointment, each request for schooling, each letter of inquiry, each name on a roster represents a real person to be helped, to be ministered to.

The second factor is a deep realization that the *administrative support* his office is able to provide *enables the person "on the front line" to minister* in his way more effectively, unencumbered by the concerns of ways and means. After receiving that kind of support for so many years, how neat it is now to give a little of it back.

The third factor is *Scripture.* Perhaps the tentmaker of Tarsus had this necessary administration in mind when he wrote that "the one who plants and the one who waters really do not matter. It is God who matters, for He makes the plant grow. There is no difference between the man who plants and the man who waters . . . for we are partners together with God" (I Cor. 3:7–9 TEV). That's the real genius of the Army chaplaincy anyway.

We are all to be servants—preaching, teaching, counseling, training, guiding and administrating—and doing it with love—even when, sometimes, tomorrow does find us doing yesterday's work.

THE FUNCTIONS OF AN ARCOM CHAPLAIN

Chaplain (LTC) Edward W. Sensenbrenner, USAR

What does an ARCOM chaplain do? What are the major responsibilities and duties of the staff chaplain of an Army Reserve command? These thoughts immediately flashed through my mind when I was selected by the Commanding General of the 83d US Army Reserve Command to be his staff chaplain.

At that time the Army Reserve Commands were a new command concept for directing and supervising the mission of Army Reserve units. The old Army Corps were being phased out and Reserve Commands composed of Reserve personnel were picking up their former function of commanding Army Reserve units. What active duty personnel did on a full-time basis, the Reserves were now to perform in one four-hour drill a week, plus two weeks of annual training!

The results over the past five years have been very favorable and the Army Reserve Commands have established themselves as viable instrumentalities of command and control for the Reserve Forces.

One of the special staff officers to assist the commander of an ARCOM Headquarters in the fulfillment of his command responsibilities is the ARCOM chaplain. This article describes the functions of an ARCOM chaplain for two reasons: that other headquarters and chaplains may be knowledgeable of the mission of the ARCOM chaplain; and that future ARCOM chaplains may have guidance concerning their mission and duties when they are assigned to this position.

The mission of an ARCOM chaplain can be summarized in the following paragraph: "The ARCOM chaplain advises the Commanding General and staff on matters pertaining to religion, morality, and morale. He provides technical supervision for all chaplain activities within the command. He develops broad guidance, policies, and procedures to implement a comprehensive program of chaplain activities to include corporate worship services and pastoral care and counseling for the personnel of the command. He assists in the procurement of chaplains and staff specialists."

The specific duties the ARCOM chaplain performs fall within three broad functional areas: Staff Services, Coordinating Services, and Pastoral Services. As I list specific functions, I will give specific examples of how the ARCOM chaplain may perform his job.

STAFF SERVICES

Under this functional area, I group all those duties which are directed toward advising the commanders of ARCOM units and maintaining liaison with reserve chaplains living within the ARCOM area.

1. Assists and advises the Commanding General, ARCOM staff, and

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Chaplain Sensenbrenner is the 83d United States Army Reserve Command (ARCOM) Chaplain, Columbus, Ohio, which commands Reserve units in Ohio and Kentucky. He also serves as the pastor of the First Presbyterian Church of Troy, Ohio.

subordinate unit commanders on matters of morale, morality, and the religious needs of personnel within the command.

When a unit which had traditionally drilled on week-nights considered changing to a number of Sunday drills, it was my job to inform the commander how this contemplated change was affecting enlisted morale within the unit. When another unit had scheduled drills over traditional Jewish holy days, it was my job to develop in conjunction with the ARCOM G–3 a memorandum to the field instructing unit commanders to avoid the high holy days of both the Jewish and Christian faiths, and listing these days for the next calendar year. This assignment also required drafting a letter for the Commanding General's signature to a local clergy association which answered their complaints about the previous practice of scheduling drills on holy days.

2. Assists and advises the Commanding General on policies pertaining to religious coverage and maximum utilization of chaplains within the ARCOM.

A specific problem is providing chaplains to conduct worship services for small units which have no chaplain assigned or attached. Often these smaller unit commanders do not know what chaplains, either unit or control group, are available in the area. To alleviate this problem, we developed a program of "Area Chaplain Coordinators" and standardized this in an ARCOM Circular. The "Area Chaplain Coordinators" are the senior unit chaplains in major geographical areas. They maintain a roster of all Army Reserve chaplains in their area, both unit and RCPAC who are available to provide religious services for ARCOM units during scheduled drills. Unit commanders coordinate with the "Area Chaplain Coordinators" to secure chaplains for their unit worship services. The ARCOM Commander authorized split drills for chaplains; and chaplains perform these services under appropriate orders.

3. Makes staff visits to subordinate units and chaplains.

I use my annual training tour each year to visit the Army Reserve chaplains living within the ARCOM area. I visit both unit and RCPAC chaplains. This enables me to know my chaplains personally and to understand both the opportunities and problems that their civilian work and Army Reserve assignments entail. I believe this personal contact is of the greatest value in developing high chaplain morale and maintaining interest in the Army Reserve program. When I was a new reserve chaplain, located in a rural pastorate, I was never contacted by any senior chaplain. Thus it was difficult to maintain my interest in the Army Reserve, since my two weeks of annual training each summer was my only contact with the Army. I know several chaplains, who are still in the Army chaplaincy today, one now on active duty, primarily because of these personal staff visits. I highly recommend them to all ARCOM staff chaplains.

I also visit unit commanders or supervisory chaplains to determine their evaluation of the work their assigned or attached chaplain is doing.

Then, in a nonthreatening way, I share their feelings with the chaplain when I visit with him. In a recent specific instance, I discovered that supervisory chaplains from another branch of the service did not feel that their attached Army Reserve chaplain's performance was completely satisfactory. Because they were of another service, outside the Army's chain of command, and reaping the benefits of the attached chaplain's ministry—they did not feel completely justified in "straightening up" the offending chaplain. As the ARCOM chaplain I felt no such qualms, and after a forthright discussion, the chaplain knew what was expected of him. It was a pleasure for me to learn on a subsequent visit to the supervisory chaplains that our Army Reserve chaplain was now performing in a much more satisfactory manner. Without personal visits to the supervisory chaplains and unit chaplains this problem would probably never have been brought to light, nor alleviated. However, let me reemphasize that the major purpose of my staff visits is supportive. The ARCOM chaplain is as much a personnel manager as he is anything else; and in order to best manage the personnel, you must know them personally.

4. Assists commanders by making recommendations of chaplain personnel to fill vacancies existing in units.

Recently a chaplain who has long been eligible for promotion and who has excellent efficiency reports was transferred to a unit where he can be promoted. This was possible because of my personal knowledge of the chaplain and my personal relationship with the gaining unit commander, who was willing to help a deserving chaplain. It is also important to develop and maintain liason with all RCPAC chaplains living within the ARCOM area, so that when unit vacancies occur, you know where and, more importantly, whom to contact.

5. Maintains current rosters of all Army Reserve chaplains living within the ARCOM, both unit and RCPAC chaplains. Maintains a roster of ARCOM units that have assigned or attached chaplains and chaplain assistants, and keeps Headquarters, Army Readiness Group; Headquarters, Army Readiness Region; and Headquarters, US Army notified of all changes.

6. Maintains files, records, property, and reports pertaining to the ARCOM chaplain's office.

COORDINATING SERVICES

Under this functional area, I list all those coordinating duties with chaplains and headquarters outside the normal chain of command, such as Staff Chaplains, Army National Guard and Post Chaplains of active Army installations, and coordination with the civilian religious community and clergymen.

1. Maintains liaison with Staff Chaplains. Army National Guard, and cooperates in the mutual assignment and transfer of chaplains between Army Reserve and National Guard for career development of chaplains.

In the past year, three of our ARCOM unit chaplains transferred to the State National Guard because of career promotion opportunities or because of convenience to drill location. The ARCOM chaplain and National Guard chaplain can work together in alerting each other to available chaplain personnel and opportunities.

2. Serves as the professional communication link between US Army chaplain and subordinate unit chaplain personnel.

When the Army chaplain is looking for specific denominational chaplains to serve as site support chaplains for extended tours of ADT in the summer, he usually checks with the ARCOM chaplain for recommendations and determination of availability.

3. Coordinates requests from active Army installations for reserve chaplains to conduct military funerals.

We are all thankful this is a function we perform much less frequently now, but we still receive occasional calls for conducting military funerals. Several months ago, an active Army installation called several nearby reserve chaplains, all of whom had previous engagements, and then called me for my recommendation. I was able to inform them of a new reserve chaplain who had just moved into the area, and he was able to handle the service for them. This function also includes keeping updated rosters. Coordination and good will is also enhanced by staff visits with the Post Chaplains whenever in their vicinity; and I visit the Post Chaplain in our ARCOM area at least annually.

4. Develops and maintains liaison with the civilian religious community, within the ARCOM area, to include clergymen of all faiths, denominational officials and seminary faculty and staffs.

I have had appointments with Roman Catholic Bishops explaining the Army Reserve chaplaincy and enlisting their support for recruiting Roman Catholic clergymen for the reserve program. I have visited many seminary presidents and deans to explain the Staff Specialist Seminarian program and leaving them copies of the current DA Pamphlet 165–2, "The Chaplaincy—Maybe It Is For You . . ." This has included numerous interviews with interested seminary students. It is important to remember that we do not have the prime job of recruiting chaplains for active duty; that is the function of the denominational endorsing agency. However, we can *interest* young men in the chaplaincy as a career, either active duty, or reserve; and then encourage them to pursue their choice through their appropriate denominational channels. Within the past five months, I was successful in recruiting a fine young pastor for the Army Reserve chaplaincy program. He has received the endorsement of his denomination and by the time you read this, he will have received his commission and be serving a reserve unit within our ARCOM.

Numerous inquiries about the Army chaplaincy are directed to the ARCOM chaplain, and he can serve as a facilitator between applicants

and the Army Chief of Chaplains office in the proper execution of forms, securing the required physical examination, and similar details.

This function also includes answering inquiries from the civilian community which require chaplain investigation, counseling, and/or assistance.

PASTORAL SERVICES

Under this functional area are listed all those duties normally associated with the pastoral role of a clergyman, such as conducting worship services, preaching, counseling, and pastoral calling.

1. Plans and conducts religious services for personnel within the ARCOM headquarters and whenever feasible for personnel of subordinate units.

Whenever our headquarters drills on Sunday, I try to be there to conduct worship services. Whenever our headquarters goes to the rifle range for our annual qualification tests, I take a day of vacation from my civilian pastorate to be with the troops that entire day, and to provide a worship service right after we arrive at the range.

2. Provides counseling services for members of the command headquarters and subordinate unit personnel as recommended for counseling.

The longer a chaplain is in a unit, the heavier this load becomes. I have had counseling cases in the ARCOM headquarters that have covered a variety of situations: pre-marital counseling; family problems (parent-teenager, husband-wife); alcoholism; drug misuse; vocational change; hospital calls; funeral and bereavement counseling; in short the entire complex of problems which any pastor faces in his civilian pastorate. The Army Reserve program, however, provides a rare opportunity to contact individuals who are not related to any organized church and to minister to them. The motto of the Army chaplaincy, "To bring men to God and God to men," well sums up the ultimate goal of much of our counseling. We try to help individuals come to the point where they can receive the resources and strength of God to help them cope with their situations.

A specific and unique form of counseling is when the chaplain meets with a soldier who is applying for a discharge as a conscientious objector. The chaplain is guided by the provisions of AR 600–43, and he can prove a great asset to the command as he helps the applicant examine the sources of his belief and provides the commander with an evaluation of the sincerity of the applicant's belief.

3. Conducts weddings and funerals for members of the command when requested.

I have conducted wedding services for three members of our command within the past few years, including the wedding of one of my subordinate unit chaplains. When our retired ARCOM commander died suddenly of a heart attack, I was able to provide grief counseling for his

widow and conducted his funeral service, including a military committal with full military honors.

So the pastoral job of the ARCOM chaplain is as varied and as rewarding in opportunities for service as a civilian pastorate. Although as staff chaplains we are primarily involved in personnel and administrative functions, we do receive opportunities to pastor in the name of God—to heal wounds and bind up the brokenhearted.

4. Performs other pastoral tasks as opportunities are discovered. In the past year, I was able to add a religious literature display rack to our ARCOM entranceway. It came about in the following manner. The hardware store in my hometown was discarding a merchandise display stand, that was all rusty and run-down. I salvaged it off their loading dock; my church custodian painted it with a rust preventive paint; my church secretary painted an attractive sign inviting soldiers to use the literature; and my congregation's Evangelism Committee chairman authorized a moderate amount of money from our church budget to be used for purchasing literature to keep it filled. For $25.00 you can purchase an amazing amount of material from the American Bible Society. Our church feels this is an effective means of outreach, and the literature actually disappears more quickly from our ARCOM literature rack than it does from the one in the narthex of the church! So an ARCOM chaplain can reach out in evangelism, when done properly and in good taste.

All of the ARCOM chaplain's functional areas—staff services, coordinating services, and pastoral services—are important. They provide opportunities for a challenging and rewarding mission and ministry within the Army Reserve.

"THE CHAPLAIN AS CLINICAL THEOLOGIAN"

Chaplain (CPT) Thomas M. Warme

More than fourteen years separate me from my (Lutheran) seminary days. Back then, I swam in the deep waters of theology. Many hard-earned dollars crossed the bookstore's counter in exchange for the ponderous and expensive theological insights of Barth, Brunner, Bultmann, Tillich, Kierkegaard, Niebuhr(s), and Luther.

I suspect, however, that if any of my theology professors were to interrogate me concerning my use and study of systematic theology these past fourteen years, I would be conspicuously evasive. I discovered early in my ministry that the profundities of Barth, Brunner, *et al*, make poor sermon material and poorer conversation pieces with parishioners. I discovered that apart from polemics and doctrinal disputes, the common man has some interest, perhaps, in Dietrich Bonhoeffer, but none in Paul Tillich.

No, I've never been sorry for my theological education nor disdainful of it, but oh, how impractical I've thought it to be—until now.

Approximately three years ago I came to Fort Carson where I've been serving as the Drug and Alcohol Chaplain. This job has teamed me with a staff of people heavily oriented to approaching drug and alcohol problems and solutions from psychological points of view. I've learned to think in the categories of Psychoanalysis, Gestalt, Psychotherapy, Reality Therapy, Behavior Modification, Transactional Analysis, and Group Therapy. As Chaplain John Francis Dwyer states in two excellent articles[1], no chaplain can be in this kind of work without necessarily becoming acquainted with and using some tools of psychology. Even so, I suggest that our most important tool is theology and that our great need is to think and function theologically.

When a friend and fellow chaplain told me that he was considering a return to school so that he could become a clinical psychologist, the term, "clinical theologian," came to my mind. If a psychologist operates psychologically—treating people's problems under the assumption that their psyche is distorted, why can't the clergyman treat people's problems under the assumption that their *theos* or understanding of God is distorted and, therefore, a vital element of their problem?

Now, to be "theologically functional" or "theologically operational" means different things to different people. For some it would mean a particular life-style, language, benevolent attitude, i.e., never swearing, smoking, drinking, etc., being liberal with smiles, "bless yous," and "praise the Lords". To others it would mean praying very frequently, distributing Bibles, tracts, and organizing prayer groups. To others in

[1] John Francis Dwyer, "Counseling the Individual Addict" and "Group Counseling in Addiction Treatment"—two articles included respectively in the Summer and Fall Quarter 1973 issues of *The Chaplain*, published by the General Commission on Chaplains and Armed Forces Personnel, Washington, D.C.

Chaplain Warme is the Assistant Division Chaplain, 4th Infantry Division (Mechanized), Fort Carson, Colorado.

the "sacramental camp" (and that would include my Lutheran Church) a "functionally theological operation" would entail Holy Baptism, Communion, or Mass.

All this is good—if it works. Unfortunately, the "audience" for these activities is sometimes very limited for any or all of the following reasons: denominational biases, restrictive regulations which prohibit involuntary participation in religious activities, and purely personal convictions apart from denominational biases.

I suggest that there is another way of being theologically operational. It is an approach that has made theology alive and exciting again for me. The approach is a working hypothesis, one that I've implemented in my work as Drug and Alcohol Chaplain. I want to explain the hypothesis and then describe how I try to implement it in the educational and therapeutic elements of our Drug and Alcohol Control Program at Fort Carson.

THE HYPOTHESIS

Factor I—The Universality of Theology

The first step in my rediscovery of theology was to revise my understanding of theology itself, allowing it to spill out of the tomes of the deep thinkers and the categories of rational doctrinal positions of the denominations and sects. One great help to me was the insight of Dr. Karl Menninger who wrote, "One's life, is, after all, an expression of all his 'ologies', including his private theology."[2] Well! He meant that ALL people are theological—not just those who read Aquinas and Calvin. Everyone has some concept of God or a God-substitute.[3] And from a completely different point of view, the anthropologists have been saying for years that every known culture has had an understanding of God.

Accepting that everyone is theological throws open the doors of opportunity for ministry to people who would otherwise be excluded on the ground that they are nonreligious, nontheological.

Factor II—The Practical Influence of Personal Theology

The ancient prophets and Christian Apostles (*cf.* especially Isaiah 59 and Galatians 5:19–25) made a point of matching behavior with belief. In more contemporary terms we are able to say with confidence that one's understanding of God is a powerful element in determining one's self-image, the perception of one's environment and past as well as future. Moreover, it has everything to do with one's way(s) of relating to other people and manner of coping with life's stresses and tensions.

Factor III—The Complexity of Personal Theology

One's real and private theology goes far beyond the intellectual and conceptual bounds and doctrines of any religious organization to which

[2] Karl Menninger, *Whatever Became of Sin?* (New York: Hawthorne Books, Inc., 1973) p. 229.

[3] There are people who deny any meaning or objective reality to the word "God." That the conventional concept is rejected, however, affects neither the reality that exists apart from our own concepts nor the unavoidable necessity of replacing the rejected concept. The replacement may be called "Fate" or "The Reality Out There" or "Providence" or "Ground of Being" or "Evolution" or "Life Force" or, without philosophical sophistication, simply "Booze." In any case, these or any other term may be substituted for "God" as used here without affecting the working hypothesis.

he or she may belong. In my mind it's possible that no two people in any given congregation of whatever size have *identical* theologies. Evidence for this includes the infinite variety of ways members of churches respond or react to crises, suggestions for change, and praise.

Factor IV—The Origins of Personal Theologies

This factor says simply that we are introduced to God through life experiences and that our childhood experiences make the earliest and often the deepest impressions. It says, further, that inasmuch as God is usually described as a person, the most influential persons representing God are our parents, notably our fathers. In a sense, then, every person's life is what the German theologians call "heilsgeschichte" or "healing history"—God's self-disclosure. Unfortunately, what is disclosed and what is observed or appropriated may be completely different from each other and no healing occurs.

Factor V—Personal Theology and Change

This factor recognizes that there is such a thing as an inadequate, hindering, and "poor" theology [4] and that this, by itself, may be at the very heart of a person's problem to deal with himself, others and life itself. To deal with such a problem, then, is to deal with theology, changing it. The means of making conscious changes in people's theologies may include private and group therapy, specifically religious acts, rituals, sacraments, services and any or all of the psychological therapeutic approaches suitable and promising to this end. (The moral considerations, limitations, and dangers of tampering with other people's concepts of God is a subject deserving of separate treatment.)

Factor VI—Operational Theology is Primarily Clinical

Operational theology is primarily clinical in that its purpose is to alleviate the here-and-now pains and distresses of people—pains and distresses which are the outcome of distorted theologies. I know that there are people whose primary concern for distressed people is eschatological.[5] Understandably, Christianity itself necessitates an eschatalogical concern for people, but my own experiences do not support the theory that once a person's soul is "saved," everything else falls neatly into place.

Factor VII—The Role of the Clinical Theologian

Finally, the role of the clinical theologian is NOT that of consciously teaching his clients his own denomination's doctrine, assuming that if their assent to it is gained, their distresses will be alleviated. On the other hand, this does not suggest that the clinical theologian is to be "neuter" or an adherent of every whimsical doctrine that happens along.

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[4] There are differing and sometimes sharply conflicting criteria for determining "good" and "bad" theologies. For clinical purposes, the pragmatic consideration is uppermost in importance. As a Christian, I label as "good" a theology which results in benefits described by the Author of Life who said, "—I came that they may have life, and have it abundantly" (John 10:10 RSV). Endemic to the abundant life are love, freedom, peace, identity, purpose, confidence, social concern, and personal growth—as recognized from both the secular and New Testament viewpoints. The New Testament viewpoint would add eternal life and communion with God and fellow Christians through the Holy Spirit.

Neither does it mean that his own theology will be or ought to be hidden. Claude Steiner's statement—"It has long been suspected, and it is now generally accepted, that no therapist can hope to avoid imposing his system of values upon his patient," [6] applies to clinical theologians as well as to clinical psychologists. Ideally, the clinical theologian's theology ought to be the very thing that frees him to be concerned and equipped to help people.

OPERATIONAL THEOLOGY—AN EDUCATIONAL APPLICATION

In the extensive educational program of Fort Carson's Drug and Alcohol Control Program, the Chaplain presents a block of instruction entitled, "Religion As a Factor in Determining Human Behavior." It is presented to company commanders and their First Sergeants and also to soldiers in training to be Drug Education Specialists (DES). The scope of the instruction is to outline the latitude of religion in human life, examining how religion can be cited as a cause and a cure for unacceptable behavior, including drug and alcohol abuse. The purpose of the instruction is to expand the students' understanding of and appreciation for the theological roots of people's problems and behavior, and the role of religion in forming and changing theologies.

When the course is presented to commanders and senior noncommissioned officers, we begin by first considering how a commander becomes aware of the existence of a drinking problem in one of his soldiers. After the unacceptable behavior has been determined, we discuss the matter of tracing the behavior to alcohol. Once alcohol is determined to be the culprit, as it were, we next ask what are some possible causes behind excessive drinking.

The reasons for excessive drinking are legion in number. Certain interest groups have their own particular ways of viewing problem drinking and therefore can be expected to offer different diagnoses accordingly. The moralists offer theirs, the psychologists do the same, along with the sociologists. Not the least of these interest groups is Alcoholics Anonymous which also offers explanations. I am convinced that the clinical theologian also has something significant to add in terms of a hypothetical diagnosis. What he adds is the suggestion that behind the problem drinker's drinking lies a basic theology—an understanding or image of God or a God-substitute—that leads the drinker to anxiety, guilt, despair, self-deprivation, and escapist behavior. Like any other hypothetical diagnosis of an alcoholic, this one deserves to be tested.

Anticipating resistance from some students, particularly those who have decided that the traditional ideas about God are unrealistic or

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[5] Jerry G. Dunn, *God Is For The Alcoholic* (Chicago: Moody Press, 1973) pp. 85–86. The Reverend Mr. Dunn makes numerous references to several here-and-now benefits of being released from the bonds of alcoholism but his manner of approaching the problem suggests that his primary concern has to do with soul-saving. This approach will obviously "work" with many people but it obviously "turns off" as many others.

[6] Claude M. Steiner, *Games Alcoholics Play* (New York: Grove Press, 1971) p. 122.

unsatisfactory to them, I try to recognize their difficulty with all this by delving briefly into what I call "The God problem." There are two foci to the problem: that there is no God [7] (in the same sense that there IS a mountain, a glass, a day, an idea, etc.) but even so, man is incurably religious. The cliche that "we all worship the same God, anyway" is considered, but I make no attempt to list or catalog the vast number of intellectual or materialistic God-substitutes. For the purpose of this class, it's sufficient to say only that when the traditional concepts of God are rejected, there is always something to replace those concepts.

I admit that I have no idea how many different categories of theological understandings there might be. For the sake of clarity, however, I consider three to be the most prevalent. Each of the three can be characterized by a face and a name. (Please understand that I do not intend to draw God's face. Each of the faces presented here only describes one IMAGE or understanding of God.) Each face is an answer to the question, "What's God like?" Each face, then, is a theological caricature. Before each caricature is examined, the students are advised not to suppose that these are fixed and unchanging images. On the contrary, the images may be likened to the three ego states of the Transactional Analysis theory, meaning that we are all able to shift our images of God repeatedly in one day. As the study of the images reveals, however, two are very limiting and, for that reason, may very well be theological sources for unacceptable behavior.

THE ANGRY GOD

THE FIRST IMAGE

1. "I never do anything right." (Born loser.)
2. "Life is a burden to bear." ("Wish I wasn't born.")
3. "The world's going to hell." ("I'll try to save it.")
4. "There is no real justice." ("What's the use!")

As you can see, this is a "gut level" theology which incorporates a spectrum of one's throughts, feelings, outlook. I point out to the students that when a person with this image of God in his head turns "religious," he is usually called a fanatic. In his/her eyes, the world is hopelessly damned, but he/she is still going to do something to try to save it. Although blind and courageous optimism about God would seem to be the identifying characteristic of such a person, just the contrary seems to be true; most of his comments about the world and people are negative.

Not all people, of course, who tend to be in this theological category are religious in the conventional sense. Neither is it true that the behavior patterns of people in this category can be predicted with one

[7] "But is there a God? Apparently not. God is not apparent to our senses. Nor is he indubitably apparent to human reason." J. S. Whale, *Christian Doctrine* (London: Cambridge University Press, 1956) p. 11. *cf.* also Emil Brunner, *Our Faith* (New York: Charles Scribner's Sons, 1954.)

hundred per cent accuracy. Even so, there are some probabilities.

Class discussion of this first image usually centers on the individual soldier who, even though his intelligence is normal, never seems to do anything right. Even when success is almost in his hands, he somehow still manages to foul-up.

THE JUDGING GOD

THE SECOND IMAGE

1. "Why did this happen to me?" ("What did I do to deserve this?")
2. "If you'll . . . . for God, He'll . . . . for you." (Bargainer)
3. "I'd better be perfect." ("There's hell to pay.")
4. "It all depends on me." ("If I'm good, He'll like me; if I'm bad, He'll dislike me.")

Perhaps the foundation for this "Judging God" theology can be traced to childhood experiences, especially what are called the "conditional love" experiences of a child.[8] (Mother says, "Now you be a good little boy or I won't love you anymore.") It seems plausible to me that a child who learned that his behavior will decide whether or not his parents will love him naturally transposes this scheme to his concept of God.

Behind the question, "Why did this happen to me?" lies the assumption that there is a universal principle that rewards follow good deeds and punishment follows the bad deeds. However tidy this principle may be, it just doesn't withstand the force of reality. SOMETIMES evil can be traced and so also can good, but not always.

A classic example of this cause-effect thinking appears in a story told by an Alcoholics Anonymous speaker named Tom. He tells of a young boy whose mother catches him masturbating. Deeply ingrained with cause-effect thinking, and notice how this concerns morals and guilt, she gives to her son the ominous warning that if he continues to do this, he will go blind. Pondering this information momentarily, the lad asks if he can continue at least until he needs to wear glasses!

The injunction to be perfect is always a heavy load to bear. Even perfection in terms of total abstinence has its dangers. One study[9] of students indicated that more drinking problems arose in those students who had come from homes where total abstinence was insisted upon and one drink was equated with intemperance. Deadly business!

Similarly, we know that perfectionism itself breeds guilt. A common experience for a perfectionist is that he/she has trouble dealing with his/her imperfections. It is not unusual, therefore, when a highly successful goal-oriented and achieving person takes a nose-dive into alcohol.

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[8] *cf.* Paul E. Johnson, *Psychology of Pastoral Care* (New York: Abingdon Press, 1953) p. 176.

[9] Cited by Howard J. Clinebell, Jr., *Understanding and Counseling the Alcoholic* (Nashville: Abingdon Press, 1968) pp. 302–303.

LOVING GOD

THE THIRD IMAGE

1. "Whatever happens, Somebody up there likes me." (Favored position.)
2. "I CAN change!" ("After all, look who's on my side.")
3. "There is a purpose." ("Don't panic; everything is bound to work out.")
4. "I know to whom I belong." (Identity)

Admittedly, since this is the perferred or OK position into which I am tempted to read my own religious interpretation, I have difficulty trying to remain objective. In so trying, however, I am profoundly affected by the freeing and enabling power released to anyone who is convinced inwardly that God is FOR him/her rather than against or suspiciously watching him.

In terms of identity and theology, there may be a powerful significance in the ethnic slogan, "Black is beautiful." In its own way, the slogan carries a confidence of favor, of OK-ness, and "Whatever happens, Somebody up there . . . ." To attack such a slogan on the grounds of shallowness, is to miss the point entirely. From my own Christian perspective, I would say that the slogan is not nearly so profound as the identity-giving significance of Baptism, but if the slogan actually frees and enables American Blacks to feel accepted and favored, I should complain? Not on your life!

Finally, after the three images have been discussed, the class turns to a discussion of how organized religion can be a positive and negative influence in a person's life. Normally, the list of factors looks something like this when the discussion is over.

Positive

1. Promotes sense of OK-ness.
2. Provides meaningful ways of dealing with guilt.
3. Allows freedom for growth.
4. People-oriented.
5. Integrates, joins.
6. Recognizes and accepts "humanness."
7. Operates on all TA ego states (Parent, Adult, Child).
8. Provides consistent moral guidelines or laws.

Negative

1. Emphasizes not-OK-ness.
2. Teaches people how to be guilty.
3. Demands conformity.
4. Goal or project-oriented.
5. Segregates, makes distinctions.
6. Denies, rejects "humanness."
7. Favors one ego state (P, for example) at the exclusion of the others.
8. Ethically ambiguous (i.e. "Do your own thing.")

OPERATIONAL THEOLOGY—A THERAPEUTIC APPLICATION

Before describing how I apply the hypothesis in a therapeutic setting, I must first say something about the setting itself. The setting is Fort Carson's half-way house for alcoholics. During a client's three-week stay (two weeks full time and one week working at his duty station but returning to the house evenings and for the last weekend), we do not presume to "cure" any client. Our goals are to dry him out (denying him

access to alcohol) and to give to him some tools to use in coping with his drinking problem. One such tool is antabuse (prescribed only for certain clients). Another is the Alcoholics Anonymous program. Still another is a therapy class to gain insight into one's own theology.

The need for a client to conduct a theological inventory of himself became apparent to me when I discovered how many of our clients are unable to take the third of A.A's Twelve Step Program: "We made a decision to turn our will and our lives over to the care of God as we understood him."

Since A.A. has the best track record in salvaging people from the agonies of alcoholism, there's real tragedy in the fact that some people's theologies (understandings of God) prevent them from participating fully in the A.A. program. In such a setting, then, I believe the clinical theologian has the task of helping these alcoholics get the "theological debris" out of the path of their recovery.

The approach presented here does not use psychotherapy or suggestion, per se, nor does it depend on strong leadership. With some training in psychology and theology, most clergymen can use this approach effectively. The group therapy procedures for a single session are easy to outline:

1. Before the session begins, the leader (chaplain) has established rapport with the 8–12 clients in the group. Critical to this rapport is the clients' almost unamimous confidence that the chaplain cares and is not going to moralize or "drum" his own theology into them.

2. The session begins with the chaplain explaining his belief that some people's understandings of God are harmful and hindering. He adds that some alcoholics have told him that the third step of the A.A. Twelve Step Program is a stumbling block to them. He offers hope of removing this stumbling block and that this is the purpose of the session.

3. Then the chaplain tells the group that God is known by many names and that each name has both a rational meaning and emotional overtones. The group is then asked to offer for listing on the chalkboard some of the names by which God is known. The chaplain writes the names on the chalkboard, stopping only when there are at least as many names as there are clients in the group.

4. When the listing is completed, each client is asked to select a name from the chalkboard and that name would be his name. This step is completed when each client has his name written beside a name for God on the chalkboard.

5. The chaplain briefly explains body language, saying that if each of the clients were to assume some posture describing or suitable to the name for God that is his, we would be able to learn something about his theology (his understanding of God).

6. The chaplain then invites anyone to stand in front facing the group

and to assume a posture suitable to his selected work for God. In short, the group is invited to "play God."

7. Even when no client immediately steps forward to volunteer, there is almost always one who will break the brief silence by talking about his understanding of God. By listening carefully to that client, the chaplain can easily and quickly assist him into a posture suggestive of what the client has been saying.

8. Once the client is in his "God" posture, the chaplain (now behind him and both facing the group) can begin to clarify that posture with such questions as:

> "Why are your hands closed?" "You're trying to stretch higher than everybody else. Would you like to get up on a chair or table or would you like everyone else to kneel?" (If he wants the group to kneel, have them do so.)
> "What's your main activity? What do you do?"
> "Why do you have your arms folded in front of you?"
> "Is it significant that your feet are spread apart?"

9. Enough clues have been given by now so that group participation is invited: "What do you think of his posture?"

10. This step is important in that the God-player is called upon to deal with a life-situation. The chaplain sets up a disturbance/distress simulation. From behind the God-player's back, the chaplain might say (pointing at a group member), "Look over there, God. That man is hurting. What are you going to do about that?" Another technique is to ask one group member to gently put a hammer-lock on another member and then ask the God-player similar questions: "What's going to happen? Can you do anything? What can you do for the man who's hurting the other man? And what will you do for the one who's suffering?" Ordinarily, the responses of the God-player are significant to warrant a wealth of discussion.

11. If the responses of the God-player are morbid or strong enough to suggest the need for it, a brief psychodrama might be used next. The psychodrama begins with the chaplain asking the God-player if he remembers a childhood event involving himself and his father (or father figure), the event having to do with the client either being in pain himself or hurting someone else. If he does remember, he is invited to describe the details. Through the reconstruction of the event, there is ordinarily an apparent connection between the God-player's image of his father and his image of God. This may be a surprising revelation to the client and to other group members. A discussion ensues.

12. Normally, most of the responses of clients both in their God and father roles are "heavy," parental, perfectionistic, critical, without affectionate physical touching, and sometimes strongly condemning. After the group has noted and discussed this, there seems to be value in backing up, repeating the role-playing, but "programing" the responses. Sometimes the group is invited to do so: "How might God (father) have responded differently?"

13. In my experience with this technique, there is usually at least one other client who is eager to do his role-playing before we have finished with the first client. Whether or not the intrusion is permitted depends on how much significant "material" is available to work on in the case of the first client and how smooth a transition can be made inoffensively. The point is just this: once this technique gets started in a group, it seems to perpetuate itself by sparking other clients to participate.

14. When the God/father player or any other member of the group shows signs [10] of having made a significant discovery of his own theology, I cautiously note that this may be evidence that some theological debris may have been or is in the process of being cleared away. This is a critical juncture for the clinical theologian. The client is obviously vulnerable—which may be interpreted by the theologian to mean that the client is ready to "receive the truth," "see the light," "accept Christ," summarily, "conform to my own belief." In my opinion, this is highly immoral—clearly a variation of the T.A. game, NIGYSOB,[11] no matter how sincere the theologian.

From my theological perspective, the clinical theologian must exercise as much concern and care to keep out of God's way as to be a spokesman or verbal witness of the Lord. In this respect, *the entire therapeutic experience* and not just the "clincher" or "sales pitch" is understood to be theologically significant. The debris-clearing business is God's business. God is at work even when no one is consciously and deliberately speaking in his behalf.

The client's next logical question, "Well, if God's not like I thought he was, then what *is* he really like?" may be directed generally to the group or directly at the clinical theologian. If directed to the group, then the group must respond—and they will. If the question is directed at me, then I share my personal belief, identifying it as such.

I am not disappointed by the fact that most clients do not solicit my personal testimony of faith. After all, that faith—my theology—has been apparent in the group session. The clients know or feel it and are free to accept it or reject it as suitable for their own lives. Even if some do accept it, there is simply no way my theology can or ought to be exactly duplicated in anyone else. My greater concern is that the client becomes more vulnerable to God's self-disclosure both in and after the group therapy. Accordingly, the clients who participate in this group therapy are advised as they depart to continue to expose themselves to God, particularly in churches and in Alcoholics Anonymous meetings. In both settings they will have opportunities for personal, spiritual and theological growth through weighing and sorting and integrating into their own lives the evidence that God loves them.

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[10] *cf.* Discussion of "signs" in Conclusions section, part 2.

[11] Eric Berne, *Games People Play* (New York: Grove Press, Inc., 1967) p. 84.

OPERATIONAL THEOLOGY—SOME CONCLUSIONS

Now that the working hypothesis of operational theology and two possible applications of it have been described, the ultimate and unavoidable question must be asked: Does it work? I would be elated to be able to say, "Look for yourself. The lame walk; the blind see; all the clients are now recovered alcoholics." Obviously, no such claim can be made. But in the healing, curing sense of the word "work," who CAN make such a claim? Can psychiatry? Alcoholics Anonymous? The theologian?

The alcohol rehabilitation team at Fort Carson estimates that from 40 to 60% of our clients make significant changes in their lives so that problem drinking is no longer theirs. We are not prepared, however, to say why. With some clients, antabuse has been most helpful. With others, it's the AA Program. Some clients will give credit to the films and lectures we use. Others will cite individual or group therapy as most significant. There are those who attribute "success" to God or theological changes on their part. Such mixed credit points out the fact that we use as many promising tools as are available, recognizing that for some clients, none of our tools will work. We have to live with the facts of temporary or short-term recoveries and of reversions to alcohol substitutes which may be as bad as or worse than alcohol itself.

Nevertheless, even with so many obstacles to evaluation, there are still three reasons to consider this working hypothesis a promising mode of therapy to be used with other modes in a rehabilitation center—one that deserves further implementation and experimentation.

1. *Educationally*, the hypothesis works as a stimulator. Class interest, participation, and discussion are almost always extensive. The approach hooks even those persons who were otherwise almost without interest in religion and theology. The most common response from class members, young and old, enlisted and commissioned, is, "That class causes me to think about my own theology."

2. *Therapeutically*, the hypothesis works well with Psychodrama and Gestalt techniques. The group members' facial expressions of wonder and amazement are usually accompanied by such comments as, "Hey, I just thought of something" or "You know, it never occurred to me until just now that . . . " or "I never realized how much my father is (was) like my understanding of God" or "He (another client playing God/father) thinks just as I do, but seeing his theology has opened my eyes to see my own sick theology for what it is." Often a group will have one obstinate, angry member who will unwittingly add credibility to the working hypothesis by his own angry and profane references to God. Signs of tension and discomfort are both frequent and usually significant when the images of the "Angry God" and the "Judging God" are being challenged in a group session.

3. *Organizationally*, the hypothesis works in its effects on the role of the chaplain. He is no mere talisman or "holy man" or "more sincere and

accepting than anybody else;" no secondary adjunct to psychotherapists, sociologists, and clinical psychologists; no so-called expert on specifically religious problems. The chaplain as clinical theologian is an integral and professionally respected member of the treatment team. Whatever the life-after-death effects of our belief in God, recognition of the life-before-death effects of our belief (theology) grants the chaplain partnership and invites his participation as clinical theologian in the treatment of people's serious problems.

HOMILETICS AS A SCIENCE AND PREACHING AS AN ART

Edward T. Sandrow, D. D.

Homiletics as a discipline in the training of rabbis has been a live topic among both students and faculty at the Jewish Theological Seminary of America. There is a school of thought, particularly among students and recently ordained graduates, that the sermon, if not altogether dead, requires a reevaluation of its effect on listeners and its deeper meaning in our changing social and theological scene.

As one who teaches homiletics, I have persuaded some students and most of my colleagues on the faculty and in the active rabbinate, that there is no need to recite a *requiem* for the sermon. Far from it! Preaching can be a noble adventure today. For the Jewish preacher, the sermon is an excellent teaching opportunity and a channel through which one can communicate ideas culled from the rich store of religious and ethical treasures and sacred texts found in ancient, medieval and modern Jewish literature.

How does this relate to preaching in the military situation? As a former chaplain, it became clear to me through empirical experience that preaching is the same phenomenon whether it is in the military or in the civilian ministry. The basic techniques and methodology are the same. It is obvious that the chaplain may at times have to use greater ingenuity in the preaching experience than does his civilian colleague. He may have to improvise both because of geographical setting and the events of the moment. The length of his sermons might have to be of lesser temporal dimension except for state occasions. The wisdom and the sensitivity of the chaplain are a factor in determining time, setting, subject matter. But, in the last analysis, the training, the approach, the education, the philosophy of homiletics which the preacher receives and develops are alike for all chaplains in or out of the military. After all, it is only the uniform and the disciplines of the military milieu that separate the two types of ministry, but, in the last analysis every minister, priest or rabbi is a chaplain in the highest sense of the term.

Homiletics is the science, of which preaching is the art and the sermon is the finished product. Actually, preaching as it is practiced in the church is a later historical development in the synagogue. The rabbi taught from texts, Biblical and Talmudic, with the constant use of commentaries. Occasionally, life situations were introduced. While still using the text as a central object of study, today's Jewish preaching, as almost all preaching, relates to contemporary, current, personal, group problems as they impinge on all segments of the population as well as on the Jewish community. Answering questions that no one is asking is an exercise in futility. The preacher must learn to use his imagination and

Dr. Sandrow is Special Counsel to the Chancellor and Visiting Professor of Pastoral Psychiatry at The Jewish Theological Seminary of America, New York, New York. Dr. Sandrow is also Past Chairman of the Chaplaincy Commission, National Jewish Welfare Board.

his teaching tools but relate them to life. Isaiah and the other prophets never thought of the sermon as an art. Their preachments *became art* when they related the values of Jewish spiritual and moral tradition to *live* situations.

In addition, a preacher himself must have strong convictions and believe in his work and in what he says, or he might run the risk of having his listeners, especially the young, "turn off." The state of the times in which we live affects the substance, the tone and color of every sermon. Compare the passages of the best preachers of all time, the prophets, and you can see the scenario of changing periods in history. *Woe to the congregation whose rabbi does not know the world of his day and the spirit of his age!* There is obviously a great deal of subjectivity in preaching. While the sermon is not the only way in which a rabbi is judged, the philosophy of the preacher *vis à vis* Judaism, human relations, inter-personal relations, Israel, and ritual is bound to come through.

The late Professor Abraham J. Heschel in a talk delivered in 1953 reminded us that "preaching should be an organic part of the act of prayer." He made the point that "the true test of a sermon is that it can be *converted* to prayer." The truth is that preaching *can* lead one to prayer. It can teach one to want to pray and awake in a person a "prayerful mood," but *it is NOT prayer.* It is not a "convertible prayer." It is an expansion of Torah (Jewish knowledge related to life). It is counseling. It is an attempt to search for God in our lives. It is a modern interpretation of the Bible and later Jewish literature. It is an attempt to make Jews who are at worship understand Judaism and themselves better in the framework of the world in which they live. It is an instrument in democratic *education.*

The task of the Jewish preacher may be more difficult than that of the non-Jewish preacher. When I was a chaplain (1942–1946), I was often struck by the fact that my colleagues in the Christian ministry (not all but many) waited for "canned" sermons to arrive. When these printed sermons came, they were read, almost word for word from the text. (I would often listen since, as an amateur organist, I would assist fellow chaplains in the musical part of their services.) Often these "canned" sermons were overloaded with illustrations, texts, and anecdotes. This type of preaching has been described as the "smorgasbord sermon, with a little of everything and nothing solid." A number of Jewish preachers in and out of the military also followed this procedure and still do. This kind of preaching prevents the congregation from seeing the "woods of ideas" because of the "trees of illustrations" and the tedium of reading and reading and reading words. The sermon can be written out in full. The preacher may find it helpful. It compels one to maintain a modicum of logic in development. It allows one the opportunity to chisel and shape the substance. The late Dr. Harry Emerson Fosdick wrote every word he ever preached. It is a *mistake*, however, to read from the

written text except on rare and special occasions. Naturally, quotations to be cited can be read from the printed page or from written sheets. Though the traditional Jewish preacher read from "the Book," he *never read* "Musar" or ethical preachments.

As to methodology, special attention should be paid both to the introduction and the conclusion of the sermon. If the introduction is tedious and remote, the congregation will quickly withdraw its attention. The conclusion should confirm and seal all that has been said. The ending should not find the preacher marching around his subject seven times, making loud noises, and expecting the "spiritual walls" to come "tumbling down."

The preacher would do well to keep an index of relevant material that can be used in a sermon—texts, significant quotations and illustrations. The preacher should be able to inform and inspire through the best use of language, voice and gesture, the latter always used in its most natural form. The preacher should speak with enthusiasm trying to reach the heart and mind of the listener. George Bernard Shaw once wrote the following about preaching, "Some preaching is like wine—it has color and sparkle, but does no permanent good; some is like carbonated water—a fuss over nothing; some is like spring water—good but hard to get." Shaw's quasi-cynical statement has merit. The sermon should be like "spring water," but with adequate preparation, sincerity of the preacher, and relevance to life's situations, the preacher can make the "water" refreshing and "easier to get."

A PREACHER'S GUIDE IN SERMON PREPARATION

1 The *sermon* is a form of literary expression although literary perfection is not the end goal.

2 It is the channel through which an idea is brought home through the power of words and through striking analyses.

3 It requires careful preparation, not slipshod thought.

4 The sermon should never be read *in toto*. An outline is a help.

5 The preacher should *see* his audience and develop a telepathic contact with listeners.

6 For the Jewish preacher, the overtones of the sermon should be Jewish. That is, it should, although it does not always have to, relate to the portion of the week, the prophetic reading, an event in Jewish community life or in general life.

7 The preacher should use exposition and application (MASHAL V'NIMSHAL).

8 The preacher should create a library for himself as well as a file of quotations and illustrations.

THE PREACHER SHOULD ASK HIMSELF

1 Is the text in line with the *proposition* (the basic idea) of the sermon?

2 How about illustrations? Are they logical? Are there too many?

3 What about the introduction?

4 Are the transitions clear? The transitions should lead the listener from one section of the sermon to the next.

5 Can I give the sermon a clear title?

6 What about the structure of the sermon?

7 Have I stressed *one* idea, or have I introduced contradictory truths?

8 How is the force of the conclusion?

9 How effective are the examples used?

10 How well prepared am I to deliver the sermon?

11 Since I face people, have I developed the right posture, facial expressions, the use of my eyes and voice?

12 Have the quotations I am using been double checked?

13 Is the sermon logical? If the answer is positive, then Professor Heschel's point about the sermon "converted" to prayer can become true.

For General Reading in Homiletics:
Broadus, John, *On the Preparation and Delivery of Sermons*
Blackwood, Andrew, *The Preparation of the Sermon*
McCracken, Robert, *The Making of the Sermon*
Kemp, Charles, *Pastoral Preaching* (*cf.* Introduction)

Suggested Reading for Rabbis (Sermon material and examples):
Kaplian, Mordecai M., *The Future of the American Jew* (Part II—Basic Value in Jewish Religion)

From the Sermons of Milton Steinberg
Friedman, Theodore, *Judgment and Destiny*
Lookstein, Joseph, *Faith and Destiny of Man*
Levinthal, Israel, *A New World is Born*
Jacobson, Issachar, *Binah Bemikrah*
Freehof, Solomon, *Modern Jewish Preaching*
Teplitz, Saul (ed.) *Sermon Anthologies*

Background Material for Rabbis:
Kaufman, Yehezkel, *The Religion of Israel*
Kadushin, Max, *The Rabbinic Mind*

A Preaching Rabbi's Library:
Soncino—Humash (Pentateuch)
Hertz—Humash (Pentateuch) (English)
Torah Temimah—Epstein (Hebrew)
Torah Shelemah—Kasher (Hebrew)
Al Hatorah—M. Hacohen (Hebrew)
Otzer Haaggadah—Gross (Hebrew)
Sefer Haaggadah—Bialik and Ranitzky (Hebrew)

Midrash Aggadah—S. Buber edition
Otzer Hayim—Zuckerman (Hebrew)
Fun Unzer Alten Otzer—Yoeshzohn (Yiddish)
Legends of the Jews—L. Ginzberg (Notes)

THE HOSPITAL CHAPLAIN: A WOUNDED HEALER

Daniel J. Gatti, S. J.

I am not sure how *I* came to be here before you today. I have no long experience as a hospital chaplain, though I have made a certain commitment to this field of work. I think I accepted the invitation more out of a sense of responding to a challenge than anything else. If I, as a staff chaplain of a program in clinical-pastoral training, were to speak before a group of chaplains just completing their course of training, what might I share with them? What thoughts and insights might I offer that would be meaningful to such an audience? I know that in the course of preparing this talk I have profited greatly. My modest hope is that there be a mutual profit, that my words be of some meaning to you as well.

In the style of one of my fellow Jesuits, Walter Burghardt, I will divide my talk into three headings: first, the setting or context within which the hospital chaplain in his ministry functions; secondly, the ministry to the sick, as modeled on the ministry of Jesus; and lastly, the chaplain himself, what are some of his own needs?

THE SETTING

The myth that man is the measure of all things lives with us still as if we could have what we wish by the mere willing of it, do as a nation what we are determined to do, act individually or collectively in an independent manner that not only approaches pure arrogance, but worse, that denies at its core the very realities of life as we now know and live it, its finiteness, its contingency, and its interrelatedness.

Both on a conscious level and an unconscious level, we idealize and idolize youth and well-being. We readily enter into a conspiracy with the mass-media approach of advertising, matching our consumerism with their manipulation of human needs and motivation. We worship and strive for "the good life" where pain and suffering do not enter in, where we would want to deny our own and others' limitations, infirmities, and gradual aging. We live in a society of vast technological sophistication, a society where giant strides are taken in medical research, genetics, and the life-sciences in general, a society which, while working to alleviate the physical sufferings of mankind, can offer us the delusion that all suffering can, will be, and should vanish from the earth. In the meantime, we ignore the distasteful sides of life or avoid them as best we can.

The state mental institution offers a good illustration of this type of defensiveness. Based on the assumption that the mentally disturbed or mentally ill person is radically different from someone who is called "sane"—and this assumes that there is a vast chasm between the normal and the abnormal—the following logic goes into operation. The mentally ill person is different from one who is well; what is different is bad; what

Father Gatti is the Catholic Staff Chaplain at St. Elizabeth's Hospital, Washington, DC. This address was given at the graduation ceremony of the Community Chaplains Experience Program at Walter Reed Army Hospital.

is bad can be harmful; and what can be harmful must be avoided. And so, until recently, this logic has prevailed in our country, and has given rise to a vast network of public and private institutions, housing, and in varying degrees treating those labeled insane by those claiming to be sane. But this strange logic continues: I just might become "different," too, and not wanting to be reminded of that possibility, I'll keep those "abnormal" ones out of sight. And so, for the most part, our mental institutions were built outside of the cities, well beyond the ken of the average, normal citizen.

In looking at our American culture then, we see the forces of denial operating on a vast and pervasive scale, wanting to eliminate limitation, ignore dependency, and sweep out of sight whatever is or reflects pain and suffering in the human condition.

Turning now to the hospital itself as that immediate setting in which the chaplain functions, we recognize there certain forces of denial hard at work. Whether from lack of concern, fear of identification, or the psychological necessity of professional detachment, many on the staff of a hospital can deny or ignore the patient as a unique person. The patient can become a number, a statistic, a plastic wrist label, a "tough case" or a "terminal case," a duodenal ulcer, a carcinoma of the breast, or an incarcerated hernia. From the patient's point of view, hospitalization can itself be a traumatic experience, regardless of the patient's age or illness. There is a certain infantalizing phenomenon attached to hospitalization: things are done to the person and for the person. If surgery is involved, there is the anxiety before it and the weakness and helplessness after it. Few people calmly and readily accept such an alteration of their capabilities. The shift from a self-assertive, independent, powerful position, to a passive, dependent, weak one is made not without much resistance and denial. In its institutional aspects, therefore, the hospital tends to treat people as cases, and the patient feels and is made to feel something less than what he or she perceived before the experience of hospitalization.

We have looked at the general setting for the hospital chaplain, both his culture and the place in which he functions, the hospital itself. We turn now to our ministry to the sick, as modeled on the ministry of Jesus.

THE MINISTRY

You may be aware of the appointment of Bishop William Borders as the Catholic Archbishop of Baltimore, succeeding Cardinal Shehan in that post. While reading some news articles recently about Bishop Borders, I came upon the motto he had chosen for himself and his ministry when he was consecrated bishop. (Each bishop has a coat of arms upon which a motto appears.) Bishop Borders' motto reads: *Auscultabo ut serviam*—"I will listen that I may serve." Before I respond, before I go out to someone who is ill, someone who is in need, I will

listen. I will let the reality of that person speak to me, I will try with whatever sensitivity I have to understand what the person before me is experiencing. And I will try to communicate to that person that I have heard, that I do understand. My ministry, my going out to that person in need, might only be as effective as the listening I've already done.

Bishop Borders gives us an apt motto for our own ministry to the sick: "I will listen, that I may serve." How often do we practice it? I can recall a rather sad experience I had last summer, talking with a chaplain at a hospital where my father was a patient at the time. I was dressed in clerics, and without my eliciting his views on the subject, this older, part-time chaplain offered me his own understanding of his role. It went something like this:

> Oh, you're from Washington, Father. Well, I'm here two or three days a week; been doin' this for a couple of years now. I talk with the patients, ask if they want to go to confession, give them a blessing or anoint them and that's it. They talk about training. A priest doesn't need any special training for this; just talk with them, give them communion, and anoint them, that's it.

At this point I knew that if he ever got around to asking me what I did in Washington, we'd probably get into a heated argument. He went on:

> . . . some priests are getting this special training, they're even going to staff meetings now—ridiculous! They're not doctors. Do they think they're doctors, going to meetings like that?

Suffice it say that I was annoyed with this man. I think I understood where he was coming from, namely his own perception of his role. What really bothered me, however, was the impression he left me with. He seemed to be a man threatened by change, restricting his role to the mere performance of certain ritual, intolerant of any other view than his own regarding the ministry of a chaplain. He seemed to be a minister who had little if any time for listening, who had no time for people. And I thought of the patients in that hospital, how great was their need, and how meagerly was it met in him. What a far cry from what our ministry, if modeled on Jesus' ministry, should be!

The picture we have from the Scripture of the man Jesus, presents us with a vibrant personality; the Bread of Life was fully alive, and we see in him a whole range of emotion. From Joseph he learned the Torah; as a youth he was in the Temple listening to the teachers and asking them questions. He *grew* in wisdom and age and grace. In his public life he was angry and sad, joyous and playful with people. There were tears of joy as well as tears of sorrow—all of them shed because persons were important to Jesus. He was a man who listened, and heard, and understood. He dealt with people individually, with a personal touch; he never, never found them boring. To the sick and suffering he was particularly solicitous.

John L. McKenzie offers these reflections on the ministry of our Lord:

> Jesus has no quick cure for suffering, and he does not promise a world in which there will be no suffering; nothing but the coming of the reign of God will bring this to pass. Nor does he present any rationalization of suffering; after the gospel, as before, suffering is still one of the great irrational factors in human life. Jesus shows how one can live with it, not how one can think it out of existence. Indeed he shows more, for it is by this very human condition that man, incorporated in Christ, will rise to a new life. All of these are rather obvious theological statements; but they do not change the fact that Jesus showed compassion. We have no record of his saying to anyone in pain, "But it is so good for you."[1]

To summarize my second main point then, modeling our ministry on that of Jesus, what is required of us is that we be compassionate, that we meet the patient, the sufferer, in his or her need. Our presence will be a healing presence if there is a real meeting between my humanity and the other's. And there will be no meeting, no effective ministry, unless I first listen.

Henri Nouwen, presently at Yale University, has written in recent years more than one book on contemporary ministry. In *The Wounded Healer*, he speaks directly and poignantly to the issue of listening and entering into the reality of the one in need:

> If there is any posture that disturbs a suffering man or woman, it is aloofness. The tragedy of Christian ministry is that many who are in great need, many who seek an attentive ear, a word of support, a forgiving embrace, a firm hand, a tender smile, or even a stuttering confession of inability to do more, often find their ministers distant men who do not want to burn their fingers. They are unable or unwilling to express their feelings of affection, anger, hostility or sympathy. The paradox indeed is that those who want to be for "everyone" find themselves often unable to be close to anyone. When everybody becomes my "neighbor," it is worth wondering whether anybody can really become my "proximus," that is, the one who is most close to me.
>
> After so much stress on the necessity of a leader to prevent his own personal feelings and attitudes from interfering in a helping relationship, it seems necessary to re-establish the basic principle that no one can help anyone without becoming involved, without entering with this whole person into the painful situation, without taking the risk of becoming hurt, wounded or even destroyed in the process. The beginning and the end of all Christian leadership is to give your life for others. Thinking about martyrdom can be an escape unless we realize that real martyrdom means a witness that starts with the willingness to cry with those who cry, laugh with those who laugh, and to make one's own painful and joyful experiences available as sources of clarification and understanding.
>
> Who can save a child from a burning house without taking the risk of being hurt by the flames? Who can listen to a story of loneliness and despair without taking the risk of experiencing similar pains in his own heart and even losing his precious peace of mind? In short: Who can take away suffering without entering it?[2]

THE MINISTER

This man then, who is called to be compassionate, to listen—who is he? And what are some of his own needs? This will be my third focus, the hospital chaplain himself.

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[1] John L. McKenzie, "The Son of Man Must Suffer," *The Mystery of Suffering and Death*, ed., Michael J. Taylor, S. J. (Staten Island, New York: Alba House, 1973) p. 40.

[2] Henri J. M. Nouwen, *The Wounded Healer* (New York: Doubleday, 1972) pp. 71–73.

Several weeks ago, one of the Lenten readings for the Mass of that day was taken from the second book of Kings. It was the story of Naaman, army commander to the King of Aram. Naaman had seen a lot of active duty and had been a successful leader, but the story tells us he was a leper. There was an Israelite girl who had become a servant of Naaman's wife. With deep faith the servant girl said that if only her master would approach the prophet Elisha, he would be cured. Naaman gets his travel orders from the King, and journeys to the prophet. He is confused when he learns from messengers that he is to bathe seven times in the Jordan. "Aren't the rivers of his own land better than any water in Israel?" he complains. He is reminded that he had come with a great sum of money, had expected the prophet to put on a show, and had been willing to do whatever the prophet might have told him no matter how difficult. Now, would he refuse to do something that appeared so simple? He did bathe, and whatever that sickness in him called leprosy was, it was removed from him; he was cured. One could homilize on the baptismal symbolism of the water, on the sure faith of the little servant girl, the faith of the prophet Elisha, the helpfulness of the servants and friends in the story, or on the humble, if somewhat reluctant, obedience of Naaman himself. More important and more basic than any of these, I think, is the recognition by Naaman himself of his own sickness, his own wound, his own need. True, there is the element of surprise in the unexpected way in which healing came to him, but none of that would have happened, had he not been touch with his own condition.

I wonder if you and I don't often fall into the occupational hazard of helping the needy and never recognizing the need to be helped; of ministering to others and rarely letting others minister to us; of falling into step with our culture by denying those aspects of our personality which speak of our own needs.

Bishop Borders has given us a motto worth remembering. "I will listen, that I may serve." I would like to develop that a little further by adding that not only must I listen to the other's reality, if I am to minister, but I must also listen to the reality that is "me." The listening has two objects: the other person, and myself as well. Not that in listening to the other person, I am at the same time caught up in my own concerns, for then I would be a barrier, an obstacle, and my listening would become a charade. It is more a question of allowing myself to hear and feel what the listening is doing to me, at my own level of feeling. I would hope that in your own training program, in your supervision and your private reflection, attention has been paid to this aspect of your growth and development in self-awareness.

One of the needs of the hospital chaplain then, as I see it, is that he not deny his own heart, that he be in touch with himself, listening, that he may serve. And if he is becoming ever more sensitive to the needs of others as well as his own, then there will be many occasions when fear, doubt, and even despair will confront him. What sense can he make out of

all the suffering, anguish, loss and grief that he sees? What response, for example, does he make to a ward full of geriatric psychiatric patients? He will need to be a man of faith, learning to live with the questions when no meaningful answers appear. I would like to make my own, the words Rainer Maria Rilke wrote to a struggling young poet:

> I want to beg you, as much as I can . . . to be patient toward all that is unsolved in your heart and to try to love the *questions themselves* like locked rooms and like books that are written in a very foreign tongue. Do not now seek the answers, which cannot be given you because you would not be able to live them. And the point is, to live everything. *Live* the questions now. Perhaps you will then gradually, without noticing it, live along some distant day into the answer.[3]

To be an effective minister, the hospital chaplain in himself must be a listener and a man of faith, willing to live the questions. It would also seem to me that he must avoid on the one hand a certain aloofness, and on the other a certain "saviorism." We can be helpers, but never saviors. Only God saves. This man who listens, who lives the questions, who sees himself realistically helping and not saving, does he authentically believe and open himself to the presence and power of Jesus' indwelling Spirit? Is he comfortable in his own prayers and can he comfortably invite his patients to pray?

And last on my list of the hospital chaplain's needs, as I see and even experience them, is perhaps a much neglected but essential element, I feel. It is the need for a life style or living situation that provides companionship, close friends. Call it "community" or a shared life, if you will, but without at least some one person to share one's hopes and aspirations, one's frustrations and burdens, I think we deceive ourselves in thinking we grow as persons, as effective ministers. Put quite simply, if we are loners, I just don't think we can make it, either as Christians, as priests, or as persons.

There are many aspects of the hospital chaplain and his ministry that I have not touched upon: his sacramental ministry; his professional relationship with staff; his function as a representative of the believing community, the Church; his role within a department of Pastoral Care—just to mention a few. I hope that what I *have* shared with you has, to some degree, been personally meaningful.

No training program produces a finished product, but rather provides the learning and tools necessary to function effectively in one's work. The experience you have had here and the experiences yet to come will provide ample opportunity for you to grow as a chaplain, to be a "wounded healer," to "lay down your life for your friends."

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[3] Rainer Maria Rilke, *Letters to a Young Poet* (New York: Norton, 1954) p. 35.

MILITARY POLICE AND CHAPLAINS IN DOMESTIC CRISES: A UNIQUE MINISTRY

Chaplain (MAJ) Archie T. Roberts

It has been said that doctors no longer make house calls, but police make house calls 24 hours per day, 365 days a year. Actually police face more emotional crises on a regular basis than any of the various mental health workers. This is certainly true in both the military and civilian community. If anything, it occurs more in military police operations. It has been estimated that 80% of the calls received by military police desks are calls for some "service" type need, such as intervention in family-domestic disputes. In almost all cases the military police are involved long before the chaplain, or any other crisis type counselor. How well prepared are they to meet these situations? What is the role and need of all of us who are involved in this serious problem area in our various communities?

We chaplains will have to search diligently to find much written about this problem area. There are few references to the subject in police, police academies, or military police training literature. Here we are concerned about a matter that is a little different from what has been traditionally called "crisis counseling." Though the domestic dispute is an age old problem, it is only recently beginning to receive any attention in police training, or journals, including military police training.

For many years I have found myself concerned about and involved with people in domestic disputes. This is the lot of the clergyman, civilian or military. During my years as an Army chaplain, I have found this interest growing, especially as I have worked with military police units at two different installations. I began to think about better ways to handle these domestic crisis situations, and about both my role and that of the military policemen I accompanied as we answered some of those calls. I soon realized there was no standard approach. It is necessary for us, therefore, as professionals, to look very seriously at our role in this whole area of family disputes, especially as we join with military policemen in a team effort.

Traditionally, the role of the chaplain, it seems, has been to assist those involved in the dispute to ventilate and then later, hopefully, to begin to work through the problem. That is necessary in domestic crises, but inadequate when one looks at the total need. I believe that we, as chaplains, have a responsibility to the policemen as well as to the parties of the dispute. Henry N. Ferguson highlighted this in his article, "Family Fighting: The Intimate Enemy," last spring. He pointed out that "family disturbances are responsible for 40 per cent of the police time lost through line-of-duty casualties. Marital squabbles account for more deaths while on duty than any other police activity. In fact,

Chaplain Roberts is a senior instructor in the Command and Leadership Department of Advanced Law Enforcement Training, at the US Army Military Police School, Fort Gordon, Georgia.

one-fifth of all police deaths have been attributed to family dispute calls." [1] The New York City Police Department also reports these same staggering statistics. As a result they have become involved in the development of a thorough training program for their policemen in this area of family disturbances.

I believe it is our responsibility, as those who have specialized in caring for persons, to make ourselves available to the military police units at the various installations, to assist them however they want, in developing better techniques for meeting these crisis situations. The President's Commission on Law Enforcement and the Administration of Criminal Justice reported that "the capacity of the police to deal effectively with such a highly personal matter as conjugal disharmony is, to say the least, limited . . . an activity for which few policemen—or people in any profession—are qualified by temperament or by training." This illustrates the need for us to look at our own approach as chaplains, as well as how we can be of help to the military police in this whole area of domestic crisis disputes.

Since most military police activities are "service" oriented, and are performed by service type organizations rather than crime fighting organizations, military police want to see how they can best deal with the soft skills revolving around personal interrelationships and emotional behavior. To be certain, most of these service type activities have become police functions through default. But the fact is that military police are involved often because many of the traditional helping institutions in the community have been unwilling or unable to adapt to changing conditions. The police, functioning as a human resource agency, are without parallel, because of their instant availability night and day, and because of the unavailability of many other official agencies.

As chaplains we make a real contribution to this entire problem area. I feel that we, along with the military police, must attempt some innovations to insure the safety of our community and policemen. We have a responsibility to them as well as to the parties of a domestic dispute. We have much of the required expertise, training and experience in dealing, at an in-depth level, with persons in crisis situations which we can share with our military police organizations as team members.

What then are some of the specific ways in which every chaplain, or just the assigned military police chaplain, can and should be involved with our military police in domestic crisis situations? We should begin by *getting well acquainted with the provost marshal and his staff*, especially the operations personnel. In that way he can determine what the chaplain's ability is and how he might be of assistance to him and his policemen. Then, depending on the provost marshal's desires, the chaplain might *assist in some on-the-job-training for young patrolmen* showing them how best to handle domestic crisis situations. Not only would

[1] *Marriage and Family Living*, April 1974.

this result in the better handling of a difficult and critical situation, but it might even be a factor in protecting the life of the patrolman or the combatants. The traditional approach of just separating the combatants is often not enough, even if they agree to behave. We can help the average patrolman learn how to identify some of the danger signals so that one of the couple will not physically harm the other when the military policeman leaves the scene. He needs to be able to recognize the danger signals and hidden messages which are being transmitted in these types of situations. This is necessary for his own protection as well as that of the parties in dispute. for the real problem in domestic crisis disputes is the fact that they are completely unpredictable.

A *Newsweek* article, "Cops and Couples," pointed out that "According to the FBI, 30 policemen were killed last year (1973) breaking up personal disturbances, more than in any other area of law enforcement."[2] I think this indicates that the police are caught off guard and are unprepared for what happens; the whole situation is unpredictable. Often a couple will stop fighting with each other and physically or verbally begin to attack those whom they see as interfering, be he chaplain or military policeman. Those who are involved in crisis intervention need to know that fact and how to handle it.

The chaplain might also *facilitate the establishment of an installation "Community Problems Coordinating Group"* composed of representatives of the command: Provost Marshal, Judge Advocate, Chaplain, Medical, Mental Hygiene and Army Community Service Sections. One of the key functions of the group could be to monitor family and community problems such as juvenile and/or domestic crisis cases. By a closer review of recurring domestic dispute cases, an adequate treatment program could be established. For example, excessive use of alcohol is often a contributing factor in domestic crises. What do the reports of past calls show and what type of treatment, if any, has been taking place?

The Group could also establish a unified, professional, team approach for what becomes a community problem. Perhaps some preventive counseling could begin to take place as well as more effective referral work. This is of critical importance, for often a poor referral is worse than no referral at all. Yet, as has been pointed out, many who get involved in domestic crisis cases do so by default, and are hesitant, afraid, or poorly prepared in the proper methods of handling such matters so that a "dumping" syndrome develops. By working together more closely as a team, a new source of expertise for those in need of help could be tapped. Additionally, the group could function as a resource for the military police and would aid the entire military community. Such a group might also assist, in a consultant role with a non-

[2] July 8, 1974, p. 79.

professional community organization, where the community deals with their own local problems.

Finally, I think chaplains can make a contribution to the military police by being a part of their support structure. In addition to assisting in some of the ways just mentioned, *showing that we are intereseted*, concerned and willing to assist the military police patrolman in this very difficult aspect of his job will be a big help to him. Perhaps our position can add an additional dimension of stability to the capability and authority that the military policeman brings in the restoration of order to an explosive domestic crisis. A willingness to be available when needed is of utmost importance.

Some work is finally being done in the development of family crisis intervention skills for police forces in the civilian communities. An example is the pioneering work of psychologist Morton Bard of the City University of New York working with the New York City and other Police Departments. We are still in the beginning stages of developing a viable means of handling family disputes in our military communities. We, as chaplains concerned for individuals and the military community, have a call to be a part of this development for the welfare of all concerned. We must look at our own involvement, the training of those who face the domestic crisis situations first hand, and the establishment of an adequate program in our community.

BOOK REVIEWS

STUDENT FINANCIAL HELP: A GUIDE TO MONEY FOR COLLEGE

Louis T. and Joyce W. Scaringi
Garden City, New York: Doubleday and Co., 1974

Here is the most up-to-date and thoroughly researched synopsis of assistance programs available to students who need money for college. Both chaplains' families with college-bound sons and daughters and families chaplains counsel, should find the book profitable.

Only those programs applicable to a large number of students are included. Over 300 carefully selected federal, nonfederal and state student assistance programs are listed by title, along with the amount and type of assistance available, eligibility requirements, and information on where to make application.

In today's world of soaring tuition costs, where almost 50% of all college students work to help meet their expenses, this guide can help parents meet ever-increasing financial demands.

As I read *Student Financial Help*, I heard myself saying, "I didn't know that!" Today ignorance is not bliss—it's downright costly. The fingertip information in this book is a valuable resource for chaplains as we work with families and young persons.

Chaplain (LTC) Joseph E. Galle III

PARENTS AND EXPERTS

Diane Cooksey Kessler
Valley Forge: Judson Press, 1974

It is very difficult to meet the requirements of academic professors and at the same time to serve the needs of parents. And this becomes apparent in Dianne Cooksey Kessler's Book *Parents and the Experts*. Her book is a brilliant Master's thesis which would excite the faculty of any theological seminary, but it is too comprehensive for most laymen and far too complex for the average parent. I would recommend her book to counselors and chaplains but not to counseling clientel or to parishioners.

The author assumes the role of guide and scout in the maze of often contradictory and frequently ineffectual child guidance literature which is being published today. Over a thousand books a year are published in the lucrative field of marriage, family and child guidance! What yardsticks do parents use to evaluate child guidance literature? The author suggests "the Judeo—Christian understanding of human nature and value, as interpreted by contemporary theologians," as a spotlight to

focus upon the assumptions of the child guidance experts. Ms. Kessler stresses that the experts do not teach their concepts of child guidance in a vacuum. The experts have underlying concepts of human nature which influence their child care theories especially those related to discipline. These underlying concepts may or may not be consistent with the Christian faith. This is especially true of those theories of child guidance which are deterministic. The author shows how the experts frequently deny the concept of human freedom. This, she points out, is inconsistent with the Christian faith as it is interpreted today.

In portions of the book (chap. 7) the author is tilting at windwills. She critiques behaviorists and others who have not had a significant influence in the child guidance field. Although she points out in chapter 1 that Benjamin Spock and Heim Ginott have sold millions of copies of their books, she virtually ignores them in her book. Spock and Ginott are not big people on a seminary campus, but in suburban homes, to which her book is directed, they are the Alpha and Omega.

The author fails to mention James Dobson's *Dare to Discipline* which takes the very approach which she feels most important, child guidance based upon the Judeo—Christian understanding of human nature.

Chaplain (LTC) Harold L. Alexander

YOU AND COMMUNICATION IN THE CHURCH

B. F. Jackson, Jr.
Waco, Texas: Word Book Publishers, 1974

In some churches and chapels it seems as though a thick glass partition has been placed between the pulpit and the pew. The preacher may preach and the congregation may appear to listen, but very little gets through. Little is communicated. Why?

Ours is an age of instant communication in which the visual image is replacing the aural. The spirit of the age, moreover, is that of questioning, of independent inquiry. Beyond that there exists a veritable flood of words, the sheer volume of which smothers people. How does one communicate the Word in such an age?

You and Communication in the Church, from a contemporary perspective, provides the reader with guidelines and practical applications aimed at answering that question. The following questions are lifted, examined, and answered:

How can I speak so others will listen?
How much of what I hear can I believe?
How can I become more credible to my listeners?
How can I use small groups in the church?
How can I write more clearly?
Can I do a better job of organizing my sermons? How?

This book takes a look at the ways we express ourselves and how we can do it more effectively. The underlying thesis of *You and Communication* is that communication skills are acquired. They can be learned. It

assumes that written and spoken communication is the basis for all other media. Editor B. F. Jackson, Jr., has compiled selected writings of noted authorities such as Clyde Reid, Harvey Potthoff, David Berlo, and Theodore Peterson to help clergy and lay persons develop and more effectively use their communication skills.

The materials are gathered under three umbrellas: Section One, "Spoken Communication and Credibility;" Section Two, "Tape Recordings and Slides;" and Section Three, "Written Communication." The chapter, "Credibility and the Minister," expertly presented, addresses a sore need of many of us today. What is *credible* preaching? How does one gain credibility? That chapter alone is well worth the price of the book.

You and Communication in the Church wears a heavy boot which, when worn, will help modern ministers to kick down and shatter that glass partition between the pulpit and the pew. Try this book on for size. You will like it.

Chaplain (LTC) Joseph E. Galle III

THE WONDER OF BEING

Charles H. Malik
Waco, Texas: Word Book Publisher, 1974

Dr. Malik begins his work by delivering a personal statement. He makes his own belief known to the reader when he says, ". . . I am a staunch Greek Orthodox." His message is primarily directed to "fellow belivers" who are unhappy with some of the theories of modern science and philosophy. The book is divided into three major sections. In part one, Dr. Malik wrestles with the cosmological arguments. Part two he calls, "The World: The Evil of Sufficiency." In the last section he presents Jesus Christ as the answer to man's search concerning "The Wonder of Being."

Dr. Malik does battle with some of the traditional philosophical and scientific arguments used to question the existence of God. Malik's position is best summarized in the following words: "Let us enjoy the fest of faith together, let us see how, from our faith, we know that God exists, and let us be thankful."

Next, the author turns to the Bible to stress the message that independent existence with wonder is the philosophical implication of the Scripture. From this point, Malik continues to cite Scripture as he presses the view that the biblical concept of the world is independent existence and yet dependent on the Creator.

Although the book is supposedly written for ordinary Christians, the reader should be acquainted with Kantian philosophy and have a working knowledge of the general phenomenological school. Dr. Malik agrees with the "phenomenological critique whereby Kantian subjectivism, formalism and intellectualism are demolished." To deal with such con-

clusions properly, one must have some familiarity with modern philosophers. Dr. Malik assumes the reader knows the theories of people like Spinoza, Nietzsche, Locke, Hume, Whitehead, Kierkegaard and Heidegger.

Although I do not agree with all that he says, I strongly recommend this book to those who wish to be refreshed by a Christian author who attacks some of the giants of science and philosophy on an intellectual level and who shows the need to see Christ in light of the eyes of faith through the love which he portrayed in "the greatest event in history."

Chaplain (LTC) George V. Reswik

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☆U.S. GOVERNMENT PRINTING OFFICE: 1975—580–807/3

DA PAM 165-105 MILITARY CHAPLAINS' REVIEW, SPRING, 1975